



Vergil's *Aeneid*

*Selected Readings
from Books 1, 2, 4, and 6*

by Barbara Weiden Boyd

*Clyde Pharr's Classic, Fully Revised and
Updated for Contemporary Readers*

FOR COLLEGE AND AP[®] USE

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Preface and Introductory Notes

This edition of selections from Books 1, 2, 4, and 6 of Vergil's *Aeneid* is aimed primarily at two audiences: high school students preparing for the Advanced Placement Latin examination; and college students reading selections from the *Aeneid* for the first time in a fourth through sixth semester of college Latin. High school students not preparing for the Advanced Placement examination but prepared to read Vergil should also find this textbook accessible and helpful. The widespread popularity of Clyde Pharr's school edition of the first six books of the *Aeneid* in their entirety (*Vergil's Aeneid Books 1–6* [Lexington, MA: D.C. Heath, 1930; repr. 1964]; now available from Bolchazy-Carducci) in Latin courses at both of these levels has in recent years been qualified at least a little by the implicit definition of Pharr's ideal reader as someone with little need—or taste—for literary subtlety *per se* in the notes. At the same time, its user-friendly layout, with text, vocabulary, and notes neatly arranged on the same page, has made it seem sensible to me to emulate the format and particular virtues of Pharr's edition in the preparation of this revision of the AP selections. I shall indicate more precisely under the separate headings below those features of Pharr's textbook I have adapted for use here, as well as those places where I diverge.

Pharr's text has survived and thrived among several generations of American readers at least in part because, whatever its particular format and technical characteristics, the original editor's devotion to his poet is patent in the book's laborious—and useful—details. I have aimed to emulate this devotion myself,

not so much out of a desire to keep the spirit of Pharr alive (although I confess to some residual fondness for the book, remembering as I do my own first acquaintance with it in high school), but because of the gift I have been given in being taught, enabled, and empowered to read, many times over now, Vergil's great poem. I wish for my readers as rewarding an introduction to the *Aeneid* as I myself once experienced.

While it is inevitable that in a book of this sort undetected misprints and occasional opaque comments will survive even the most alert reader's eye, clarity and accuracy remain desirable goals. The preparation of a revised edition gives me the opportunity to extend my thanks to the many readers who have contacted me with their suggestions, observations, and corrections. I offer my gratitude in particular to Katherine Bradley, Margaret Brucia, Darryl Phillips, Ronnie Ancona, Seth Knowles, and Charles Fornara, Jr., *primi inter pares*, for their attentiveness and scholarly *amicitia*. They have helped to make this a better book.

BARBARA WEIDEN BOYD
Bowdoin College

Introduction

I have provided an entirely new Introduction to Vergil and the *Aeneid* to replace Pharr's venerable but dated contribution. Writing with the aim of serving the needs of modern teachers and students, I have drawn on many years of teaching and reading Vergil myself. The focus of this essay is primarily literary, locating

Vergil and his work in the intellectual and historical matrices of the late Republic and early Principate. The Introduction's narrative is complemented by a timeline of political and literary events and monumental constructions marking significant occasions in Vergil's lifetime, and by a brief bibliography of recent general works on the period and our poet.

Text

The text used here is that printed in R. A. B. Mynors' 1969 edition of the Oxford Classical Text of Vergil. I have made a few cosmetic alterations to make this text more congenial to the intermediate or AP Latin student: the initial letters of words beginning a new sentence are printed in the upper case; and third-declension accusative plural nouns ending in **-is** are here printed as ending in **-es**.

Orthography

In keeping with contemporary usage (as well as with the format followed by Pharr), I have printed consonantal **u** as **v**. Consonantal **i**, however, remains **i** throughout the text and notes. Thus, the Latin names of the king and queen of the gods appear as **Iuppiter** and **Iuno**.

Vocabulary Lists

An alphabetical list of all vocabulary glossed appears at the end of the text. In determining what vocabulary is to be glossed, I have used Pharr's general Word List as a guide and have not glossed the words on this list.

Like Pharr, I have distinguished between glossed and unglossed vocabulary in the text by printing all glossed vocabulary in Roman font, and all unglossed vocabulary in italic.

Macrons

The Latin text in the selections from Books 1, 2, 4, and 6 and relevant running vocabulary lists and notes is printed with macrons to indicate long syllables. Students should nonetheless be encouraged to realize that the Romans did not write with macrons (nor do ancient manuscripts generally feature word division, punctuation, or a distinction between upper- and lower-case letters). They should also be encouraged to practice scansion on a text without macrons. Macrons are also included in the alphabetical vocabulary listing at the end of the book, and so provide to teachers and students alike a point of reference.

Grammatical Appendix

Pharr's grammatical appendix, now available online (www.bolchazy.com/extras/vergilgrammaticalappendix.pdf) remains unchanged, although some readers may find a few of his explanations somewhat dated; other good Latin grammars are available to remedy this situation. The two concluding sections of Pharr's appendix, on the dactylic hexameter and on figures of speech, have been fully revised, and the changes are detailed below.

Dactylic Hexameter

In providing a brief description and discussion of Vergilian hexameter, I have updated Pharr's discussion to make it more accessible to contemporary students and teachers. I have also tried to suggest that Vergilian hexameter is not an "add-on" to the plot, but an essential component in the rich texture of the poetry of the *Aeneid*.

Rhetorical Terms, Figures of Speech, and Metrical Devices

I have included a glossary of the rhetorical terms, figures of speech, and metrical devices mentioned in the notes. In most cases, I have adapted Pharr's original definitions to examples chosen from the selections in this textbook; some terms, however, are new additions, and a few have been redefined. I have also attempted to suggest that many metrical features of the poem are poetic devices in their own right.

Abbreviations

I have kept abbreviations in the vocabulary and notes to a minimum, and have attempted to avoid any potential for confusion. See the full [list of signs and abbreviations](#) used in the notes.

In the vocabulary lists, I have usually abbreviated only the second principal part of verbs (first conjugation verbs are indicated by a (1) in place of a full listing of principal parts). The genitive forms of third-declension nouns, when abbreviated, are intended to show students the root of a given word.

Grammatical and Syntactical Terminology

In the teaching of Latin in the schools, a wide variety

of terminology for grammatical and syntactical constructions is current. Thus, for example, the subject-accusative + infinitive construction with verbs of knowing, saying, thinking, etc., is more commonly learned in American schools as “indirect discourse” or “indirect statement” (and also, albeit much less frequently, as “*oratio obliqua*”). In choosing to call this construction “indirect statement” in the notes, I am not endorsing a particular method or otherwise attempting to offer a value judgment on the available terminology; rather, I am attempting to represent to the best of my ability, based on many years of college teaching and nine years with the Advanced Placement Latin Test Development Committee, the terminology most likely to be familiar to students reading at this level. The real test of a commentary of this sort is the degree to which it allows students to read Latin independently; I hope that my commentary can make this possible in as unobtrusive a manner as possible.

Teachers and students should also note that I frequently offer two possible interpretations for a given construction (e.g., on 4.202, I comment on the nouns **solum** and **līmina**, “take either as obj. of **sacrāverat** (202), like **ignem**, or supply **erant**”). My purpose in offering these alternatives is not to cause confusion, but to suggest to students that their instincts are often right when they are puzzled by the ambiguity of a particular construction. This occasion also offers teachers an opportunity to remind their students that terms such as “abl. of cause” and “dat. of agent” are artificial constructs—no Roman reader would have needed, or understood, these categories.

Interpretive Comments

While I have not engaged in lengthy discussions of the interpretation of a given passage or subsection, I have on occasion permitted myself to comment on features of Vergil's style that repay close examination. I have attempted to make these comments in an "open," that is, suggestive, manner, rather than as "closed" and definitive statements of Vergil's purpose. I hope that these comments will offer to teachers and students the opportunity for rewarding discussion of the complexities of Vergil's poem.

Introduction

The Life of Vergil

Vergil's literary pre-eminence since antiquity has made not only his work but also his life the subjects of intense study for two millennia. Reliable information about Vergil's life, however, can be gleaned from our ancient sources only with difficulty or not at all. Contemporary (or nearly so) evidence is limited to a few passing references in other writers (e.g., an allusion by the contemporary elegist Propertius, at 2.34.65–66, to the forthcoming *Aeneid*) which tend to tell us something about the work rather than the person. Allusions to Vergil's friendships with Varius Rufus (see Quintilian 10.3.8) and Horace (*Odes* 1.3.6, 1.24.10, and perhaps 4.12.13), for example, do little more than confirm what we would be able to surmise without them, that is, that he was part of a generation of writers who frequented the highest social and intellectual circles. The most reliable tidbit of information is also the most recent to come to light: that is the mention of Vergil among four poets named by the Greek philosopher-poet Philodemus in one of the newly accessible Herculaneum papyri. Vergil's poems themselves contain numerous mentions of historical characters, places, and events, all of which have been used repeatedly by scholars in attempts to reconstruct a biography of Vergil; but their presence in works not of historical data-collecting but of reflective imagination and intertextual richness compromises, to say the least, their reliability as evidence for anything other than Vergil's poetic genius.

Both as a result and perpetuating cause of Vergil's almost overnight inclusion in the Roman school curriculum and speedy ascension to "classic" status in Roman literary tradition, posthumous stories about *Vergilius noster* quickly accumulated and were transmitted, and elaborated upon, through the centuries. The popular historian and celebrity biographer **Suetonius** (c. 70–130 CE) included much of this material in his (now fragmentary) *De poetis*; this in turn provided the basis for the *Vita Donati*, attributed to the fourth-century Vergilian commentator **Aelius Donatus**. Donatus was the teacher of both **Servius**, the Vergilian commentator whose surviving work is one of our greatest repositories of both valuable fact and wildly unreliable (dis)information about Vergil's world, and **St. Jerome**, who collected and translated sources on ancient chronology. Donatus' *Vita Vergilii* is the source of most of the "facts" we think we know about Vergil's life, from his shy and retiring nature and sexual preferences, to the loss of his family's lands during the confiscations after Philippi in 41 BCE, the effect of his recitation of *Aeneid* 6 on Marcellus' mother Octavia, and his deathbed wish that the not-yet-perfect *Aeneid* be burned. In fact, these anecdotes and others are far more likely to be based on (mis)readings of Vergil's works than on any historical reality, and bear witness to the velocity with which Vergil became a secular "saint" long before his "Christianization" in late antiquity and the early middle ages.

What we are left with, then, is little more than a skeleton of fact—itself not provable by any scientific means, but agreed upon by most scholars as offering a reliable framework upon which to hang Vergil's work

and experience. He was born on October 15, 70 BCE, in or near Mantua (modern Mantova) in what was then Cisalpine Gaul. He traveled through the northern Italian cities of Cremona and Milan before coming to Rome; he spent time in and around the Bay of Naples as well. He died on September 21, 19 BCE, at Brundisium, and was buried in Naples.

The Works of Vergil

Three separate poems or collections of poems are ascribed to Vergil, all composed in dactylic hexameter: the *Eclogues*, a collection of ten primarily bucolic poems; the *Georgics*, a didactic poem in four books; and the *Aeneid*, an epic poem in twelve books. A fourth collection, the so-called *Appendix Vergiliana*, consisting of a wide variety of poems, has been ascribed to Vergil since antiquity, but most scholars now agree that the works in this compendium are by and large the efforts of Vergilian imitators, rather than authentic juvenilia from the poet's hand. Ranging from epigrams and Catullan-style short lyrics to the mock-epic epyllia (the term "epyllion," meaning "little epic," is a modern convenience, not an ancient category) *Culex* and *Moretum*, the poems in the *Appendix* open a window onto the poetic aspirations of numerous now-anonymous poets working in Vergil's shadow; they also serve as ample evidence of the degree to which the works of Vergil, especially but not exclusively the *Aeneid*, served as a central component in the "core curriculum" offered to elite youth in the centuries following Vergil's death. Like the Vergilian anecdotes transmitted by Suetonius and Donatus, these poems are evidence not so much of Vergil's career as

of the power of the myth of Vergil.

The *Eclogues*, on the other hand, provide valuable insight into the formative influences shaping the young Vergil's literary aspirations. Attributed to the years immediately following the redistribution of land following the battle of Philippi—an event for which the *Eclogues* are in fact major “evidence” (see above)—these poems bear powerful witness to the political and social turbulence of the late 40s and early 30s BCE. Their formal model is the collection of *Idyls* by **Theocritus**, one of the great Alexandrian court poets of the third century BCE. Together with **Callimachus** and **Apollonius** (see below), Theocritus articulated a new attitude towards poetry as a mode of communication: unlike the writers of earlier centuries, these men composed in a self-consciously literary, and literate, fashion for a self-consciously literary, and literate, audience. Their readers were by and large elite men, with both the education and the leisure time to enjoy learned texts. It is certainly possible that some at least of this poetry could be performed as well as read—certainly some of the *Idyls*, as well as e.g. Callimachus' *Hymns*, lend themselves to performance. Nonetheless, enjoyment of this kind of poetry was clearly, and intentionally, most accessible to those who could recognize and be entertained by learned allusion: Apollonius' clever deployment of a Homeric *hapax legomenon* in a novel context, or Theocritus' “prequel” to the Homeric Cyclops in his romantic portrayal of Polyphemus. The *Eclogues* too appeal to the reader first and foremost—especially the reader already familiar with the Hellenistic poets, as well as the work of the “new” poets in Rome, like Catullus, Cinna, Varro Atacinus, and Calvus. Aside from

Theocritus himself, however, the single greatest influence upon the shape taken by the *Eclogues* is likely to have been exerted by **Gaius Cornelius Gallus**, a contemporary of Vergil whose elegiac *Amores* (and perhaps other works) are known to us not directly (a bare ten lines survive), but through Vergil himself, who makes a fictionalized Gallus the central character in *Eclogue* 10 and whose learning and elegant style are likely to be reflected in the so-called Aristaeus epyllion of *Georgics* 4 (see below).

The dominant themes of the *Eclogues* combine escapist fantasy and nostalgia on the one hand with realistic Italian landscape on the other. Many scholars—this one included—have been tempted to see in the *Eclogues* a desperate, even self-delusive, attempt to replace the harsh realities of the 30s BCE with a better, simpler, and more promising picture of Italy and its inhabitants. *Eclogue* 4 in particular has attracted attention because of its self-fulfilling prophecy of the Golden Age renewed; like the contemporaneous *Epode* 16 of Horace, this *Eclogue* locates at an impossible distance the very escape from the here and now that it imagines. Some readers have found Vergil's love for Italy to be the dominant thematic key to the *Eclogues*, while others have argued that this love itself is compromised by the harsh reality that occasionally intrudes. Whatever the prevailing interpretation of the *Eclogues*, however, one thing remains clear: though these may well be the first formally published work of a young poet (Vergil was 35 in 35 BCE), they reveal a writer already at the top of his form, capable of a delicacy and vividness of expression and a sensitivity to language and rhythm rarely matched in his day—or any other.

To the modern reader, the *Georgics* may well seem an odd second project—a versified handbook of agricultural lore and advice seems hardly the best means to assert one’s claim to major literary status. The tradition of didactic poetry is indeed one which has not translated well into the twentieth- and twenty-first century literary vernacular; for us, didacticism is the stuff of tedious textbooks, while the intimate expression of the self we associate with poetry presumes a density of an entirely different sort. For us, the language of poetry and the language of instruction rarely intersect; mnemonic doggerel (e.g., “Thirty days hath September, ...”; “After *si*, *nisi*, *num*, and *ne*, ...”) is the only modern approximation, that is, it is no equivalent at all. The ancient world, however, provides a very different context for didactic poetry: second only to the Homeric poems in both temporal roots and cultural impact are the compositions of **Hesiod** (fl. 700 BCE), in particular, the *Works and Days*, combining farming advice, seasonal and meteorological lore, and popular morality in a hexameter poem that challenges the boundaries of genre even as it invents didactic. Hesiod’s work, and in particular the richness of his didactic voice, were rediscovered in the Hellenistic era, when the scholarly revolution enabled poets to combine the inspiration of the Muses with their own abstruse researches. The impact of Hesiod is visible everywhere in Hellenistic poetry; only the most obvious index of this is the didactic fashion that gave us everything from the *Phaenomena* of **Aratus** (c. 315–240 BCE), a hexameter poem on the constellations and heavens, to the appropriation of the teacher’s role by **Nicander** (fl. 130 BCE). His extant poems the *Theriaca* (on poisonous

insects and snakes, and remedies for their toxins) and the *Alexipharmaca* (on antidotes found in nature to various toxins) suggest simply by their titles the extremes to which this tradition was prone. We know, furthermore, of many other no-longer-extant poems that trod similar ground, collecting arcane lore of one sort or another; and scholars have now amply demonstrated the role played by all of these influences in Vergil's poetic instruction.

Vergil looks to a native form of didacticism in shaping his didactic voice in the *Georgics*, too. Prose handbooks of agricultural instruction, written primarily for those elite readers who would eventually end up managing vast estates of their own, synthesized centuries of agricultural knowledge and tradition, covering everything from the proper clothing for slaves to the limits of intra-species grafting. Two of these handbooks survive, in whole or in part: **Cato the Elder's** *De agri cultura* (usually dated to 160 BCE) and **Varro's** *De re rustica* (usually dated to 37 BCE). Especially the latter of these, written in Vergil's own lifetime, exerted a great influence on Vergil; scholars have drawn increasing attention in recent years to the way in which Vergil transforms technical prose into Vergilian hexameters.

What is Vergil's own gift, however, is the ability he demonstrates in the *Georgics* (probably completed in 29 BCE) to transform even the most mundane details of a farmer's life into a powerful poetic lesson about the nature of life, especially human life, itself. The hierarchical organization of the poem, with its four books treating crops and vines, trees and shrubs, domestic animals, and bees, respectively, has long been understood to represent the gradual and

continuing process by which man brings order to nature, and in the process creates a place for himself within it. Does the *Georgics* present us with a depiction of human interaction with the natural world as a happy cooperation enabled in the first place by the arts of civilization, or as a constant struggle for survival in a hostile universe? This is the fundamental question that has been asked by the poem's readers over the centuries; and this question is further complicated when we look at the world in which Vergil wrote this poem, a world marked by both the supreme accomplishments of human civilization and the chaos of war.

Similar concerns preoccupy both Vergil and his readers when we turn to the *Aeneid*. In undertaking an epic, Vergil appropriates not only the style and subject matter of the genre established by Homer but also its concern with empire and its symbols. The story Vergil tells—of how Aeneas, escaped from Troy, struggles to bring his people and traditions from Troy to a new home in Italy and there to create a new life for himself and them among the native (at least relatively speaking) peoples of Italy—deals with themes of both national and individual identity, of both personal responsibility and fate, of both the power of desire and the destructiveness of passion. I shall describe more fully below some of the central features of the poem as well as the many literary traditions that informed its creation; here I note simply that there is some evidence to suggest that, having begun the *Aeneid* in 29 BCE, Vergil died ten years later with it not quite complete. The numerous half-lines found throughout the poem (but not found in the *Eclogues* and *Georgics*) are the most frequently cited indication

of the poem's incompleteness; it may be noted, therefore, that at least some of these incomplete hexameters occur at moments of high intensity in the poem, and they can therefore at least be argued to serve the poet's intention in their current state. More subtle indications of the lack of final authorial revision have been detected in studies focusing closely on the technicalities of Vergil's diction and meter. For the purposes of this discussion and throughout my notes, however, I shall speak of the *Aeneid* as a complete poem, bearing ample evidence of its maker's careful fashioning. Perhaps most important from a practical point of view, furthermore, I shall use the poem's allegedly unfinished state only as a last resort to explain away difficulties in the text.

The First Century BCE and the Principate of Augustus

The social, intellectual, and political turmoil and its consequences that came increasingly to dominate life in the Roman world after the third Punic War are at the heart of a story both too complex and too familiar to allow full discussion here. Readers are encouraged, therefore, to consult any of a number of up-to-date histories of the late Republic and early Principate; I provide a list of suggested titles at the end of this Introduction, noting as I do so the increasing, and therefore increasingly valuable, appearance of studies that synthesize various aspects of life in this period rather than focusing only on, for example, Rome's great military leaders or battle outcomes. It is possible, to be sure, to read the *Aeneid* in a cultural vacuum, equipped with little more than a cast of characters and a list of ablative constructions. Such a

reading, however, necessarily entails treating the poem as a fiction rather than as both beneficiary and shaper of the defining issues of its day and indeed of Roman culture generally. In order to help my readers make at least a beginning at seeing the *Aeneid* as part of a larger cultural matrix, I have also located at the end of this Introduction a timeline that is meant to illustrate the relative chronology of several landmarks—physical, intellectual, and/or historical—during Vergil's lifetime.

The AENEID

Models

The epic ancestors of the *Aeneid* have been known since antiquity, yet they continue to provide rich new insights into both the methods and the meanings of Vergil's work. The twelve-book design of the poem, clearly divided into two halves (the Wandering and the War), both acknowledges and inverts the narrative sequence of the **Homeric epics**. This structural principle is echoed on countless occasions in the smallest details of the poem, beginning with the opening two words, *arma virumque*, evoking the central concerns of the *Iliad* (*arma*) and the *Odyssey* (*virum*). The movement back and forth between divine and human perspectives—as well as the occasional confluence or clash of the two—is also a central feature of Homeric narrative. Other Homeric features of Vergil's work will be observed in my notes on the poem.

A second prominent model for Vergil's epic is the *Argonautica* of **Apollonius of Rhodes** (third century

BCE), a dactylic-hexameter poem in four books describing the gathering of Jason's companions; their voyage eastward to Colchis; their arrival there and involvement with the ruling family of Aeetes, especially his daughter, Medea; Jason's acquisition of the golden fleece; and the homeward journey of the Argonauts accompanied by the young princess. While the eventual outcome of Jason and Medea's love affair remains in the future from the perspective of Apollonius' narrator, his ancient audience already knew the full story in all its sorrowful detail from earlier literary treatments, especially Euripides' *Medea*. Apollonius' depiction of Medea's infatuation with Jason, therefore, pregnant as it is with foreshadowed doom, had a powerful influence on Vergil's depiction of Dido. New studies of Apollonius have shown, however, that his influence upon Vergil is hardly limited to the Medea/Dido parallel, but rather in its pervasiveness challenges the Homeric poems themselves.

The role of **tragedy**, both Greek and Roman, in the shaping of the *Aeneid* is also clear, although until recently it has generally received less attention from scholars than have epic influences. Indeed, the points of contact are too numerous to list here; instead, therefore, I simply note a few prominent instances worthy of further exploration. **Euripides'** *Medea* has already been alluded to; this play's reworking by **Ennius** (239–169 BCE), of which only fragments now remain, is likely to have been of equal importance. The fall of Troy so vividly depicted in Aeneas' narrative of Book 2 looks back to numerous plays on the Trojan theme, including, for example, the Euripidean and Ennian *Andromaches*, Euripides' *Trojan*

Women, and Ennius' *Alexander*; the "invasion" of Turnus by Allecto in Book 7 draws on Euripides' *Hercules Furens*; and the final combat between Turnus and Aeneas in Book 12 follows in many details the description of Hercules' engagement with Achelous, competing for Deanira, in *Sophocles' Trachiniae*.

The **great Roman poets of earlier generations** must have played a formative role in Vergil's early education; unfortunately, most of their work survives to us only in fragments. First and foremost was undoubtedly Ennius' *Annales*, an epic in fifteen books following the history of Rome from its foundations down to Ennius' own time. In its early articulation of the dactylic hexameter we find the origins of Vergil's beautifully balanced lines. In the early books of this poem, furthermore, Aeneas was a central character, and his struggle to achieve a Trojan foothold in Italy a central theme. The *Bellum Punicum* of **Naeivius** (late third century BCE), too, was important, both in its treatment of the foundation of Rome in the early books and in its focus on the conflict between the two great peoples of the Mediterranean, the Romans and the Carthaginians. Other writers and their works, about whom we know even less, are too numerous to mention here; but whenever we are inclined to question the meaning or purpose of a particular genealogical or topographical detail in Vergil's poem, it is worth remembering how many of the texts that shaped his intellectual world are lost to us.

The interrelationship of all of Vergil's poetry with the *De rerum natura* of **Lucretius** (c. 94–55 BCE) is also evident, although exactly how this relationship should be described is a matter of some debate. Lucretius' hexameter didactic poem on the physics and

metaphysics of Epicurean philosophy is a daring and powerful work, and Vergil's redeployment of Lucretian material—everything from particular words and phrases to images and even whole scenes—is undisputed. Whether Vergil's admiration of Lucretian didactic extended to his philosophy as well, however, is far less clear. On a purely technical level, a juxtaposition of Lucretian and Vergilian hexameter techniques indicates just how singular was Vergil's mastery of his poetic equipment.

Perhaps the single most important model, at least notionally, in fact, is the **Hellenistic poet** renowned for his rejection of epic—at least post-Homeric epic—and his espousal of a learned, self-conscious, and modernist poetics: I mean **Callimachus** (first half of the third century BCE), the author of numerous scholarly and literary works, most of which survive only as a list of titles but an important few of which we have at least in significant fragments. His *Aetia*, a four-book poem in elegiac couplets, was a virtuoso display of different subjects and narrative techniques, comprising a series of otherwise unrelated stories about the origins of various rituals, cults, places, and names. We also have six of his *Hymns*, modeled in some ways on the archaic *Homeric Hymns* but displaying as well the innovative style and intellectual detachment of the *Aetia*, and a large number of his *Epigrams*, again highly polished works that by their very brevity instantiate a rejection of epic values.

Because of Callimachus' evident distaste for post-Homeric epic (though not for Homer himself), scholars have long puzzled over how Vergil was able to find some compromise between the apparent polar opposites of epic and Alexandrianism, and how that

compromise is articulated in the *Aeneid*. A more thoughtful appreciation of Vergil's accomplishment is made possible nonetheless—and suggests that no compromise was in fact needed—when one realizes that Callimachus' stance was not against epic *per se*, but against epic in the degraded and tedious form it often took in the centuries following the recording of the Homeric poems. In fact, Vergil's other great Hellenistic model, very much a complement to the poetry of Callimachus, is the epic *Argonautica* of Apollonius (see above)—a new epic, composed with a new sort of literary self-consciousness and in its learnedness very much suited to modern tastes.

Indeed, the depth and range of learning that was first possible in the Hellenistic world so profoundly informed Vergil's poetics that a comprehensive listing of important intellectual influences on his thought and works would be excessively long for the present purposes (if not simply impossible). In this discussion, therefore, I have chosen to focus on the most exemplary models rather than to provide a real catalogue; my readers are encouraged to make new connections on their own, using this short introduction as just that—an entry into a fascinating subject, and nothing more. But even this introduction would not be complete without the inclusion of three other names, each of whom played a direct and virtually unmediated role in the development of Vergil's poetic consciousness: Parthenius, Gallus, and Catullus. **Parthenius** of Nicaea, taken as a captive during the third Macedonian War and brought to Italy in 73 BCE, remained after being freed and became a teacher in Naples. Tradition has it that he single-handedly introduced educated elite Roman youth to

the poetry of Callimachus and the other Alexandrians, and imbued his pupils with a new poetic aesthetic. While the remains of Latin poetry predating Parthenius demonstrate, scant as they are, that this is both an overstatement and oversimplification of the facts, there can be little doubt that he played a central role in the new cultural and intellectual awareness that characterized almost every aspect of life in the first half of the first century BCE. A precious indication of this is the one work of Parthenius of which we have a substantial portion, his *Erotica Pathemata* (Tales of Tormented Lovers), a textbook of sorts addressed to his pupil C. Cornelius Gallus and consisting of brief summaries of mythical love stories, for the most part obscure and for the most part concluding in tragic fashion. This document suggests *in parvo* not only how Hellenistic learning was transmitted to Roman boys but also how Hellenistic literary tastes shaped Roman ones—the stories included by Parthenius are, *mutatis mutandis*, obvious prototypes for, among other things, the story of Dido and Aeneas.

Parthenius' student **Gallus** (c. 69–26 BCE) is an equally important figure, though again we have little to go on from his own hand. The author of (at least) a collection of elegies called the *Amores*, Gallus is best known to modern readers not for the surviving ten lines of elegiac couplets attached to his name but as a figure of inspiration in Vergil's *Eclogues* 6 and 10 and as an elusive shadow behind the so-called Aristaeus epyllion with which the fourth book of the *Georgics* culminates. Whether this episode is inspired by Gallus in its subject, style, and narrative treatment, or whether Vergil composed it to replace an earlier conclusion in which Gallus himself featured, remains a

matter of scholarly debate; but the episode clearly illustrates a fashion for which we also have compelling evidence from **Catullus** (c. 85–55 BCE), whose “new poetry” is likely to have made a strong impression on the adolescent Vergil. Catullus’ poem 64, an epyllion on the marriage of Peleus and Thetis containing the inset narrative of Ariadne’s betrayal by Theseus, has long been recognized to be a pervasive intertextual presence in Vergil’s Dido and Aeneas episode; what is now becoming more apparent is that this is only the most obvious indication of Catullus’ profound impact not only on Vergil’s poetic sensibilities but also on his mode of expression.

Finally, I note—but can hardly do justice to here—Vergil’s contemporaries, including particularly the poets **Horace** (65–8 BCE), **Propertius** (c. 54–16 BCE), and **Tibullus** (c. 55–19 BCE). Side-by-side reading of their poetry and Vergil’s can only begin to suggest how these poets interacted, socially, politically, and intellectually; it offers a vivid picture nonetheless of the life-shattering turmoil which each, in his own way, survived and in which each found the inspiration to serve as spokesperson for a generation. The resulting portrait—or perhaps collage would be a better metaphor—renders the Augustan age a period for which there are few comparisons, in terms of both historical significance and creative richness.

Characters and Plot

Aeneas is a relatively minor Homeric character, best known for escaping from duels with both Diomedes and Achilles through divine intervention (*Iliad* Books 5 and 20, respectively); and the union of Venus and

Anchorises that will result in Aeneas' birth is central to the plot of the *Homeric Hymn to Aphrodite*. Aeneas is likely to have appeared in lesser or greater roles elsewhere as well in the ancient literary record, but we know of no real starring roles before the Roman poets take him up. I have already referred to his place in the poems of Ennius and Naevius; he also was a standard figure in the lists of names of ancestors with which the annalistic historians of Rome legitimized their work. The *Aeneid*, however, is effectively the first poem in which Aeneas is the central character throughout the work, and in which his characteristic *pietas* serves as a leitmotif.

The importance of this quality in Vergil's portrait of Aeneas is closely related to the prominence given to both his father **Anchorises** and his son **Ascanius** in the poem. Aeneas' descent from Anchorises is mentioned by Homer, and Venus' seduction of the unknowing Anchorises in the *Homeric Hymn* gives Anchorises a central, if somewhat passive, role in the narrative of Trojan lineage; but like his son he really only becomes a major character in the *Aeneid*. Ascanius, on the other hand, is not Homeric, and other Greek sources that attribute a young son (or sons) to Trojan Aeneas offer little more than names; rather, his prominence likely reflects the influence of local Italian traditions making Ascanius founder of Alba Longa. The emphasis on ancestral lineage that Vergil accomplishes with the close association of these three figures is thematically important to the poem, and also reflects the roles of both tradition and change in Roman cultural thought.

Much has been made since antiquity of the perceived similarities between the Vergilian Aeneas and the new *princeps*, Augustus, who brought peace to

the Roman state after decades of civil strife; and indeed much contemporary evidence extraneous to the *Aeneid* indicates that this analogy was the seemingly natural outcome of a larger program of renewed emphasis on divine and heroic origins and lineage carried out through much of the first century BCE by the *gens Iulia*. Scholars are almost unanimous in their agreement, however, that an allegorical reading of the *Aeneid* (i.e., Aeneas “equals” Augustus) is not only a rash oversimplification of the facts but also ignores the complexities of Vergil’s creative genius. The idea that the *Aeneid* is Augustan “propaganda” is both provocative and reductive, better used as the starting-point for a critical reading of the poem than as its conclusion.

The identificatiuon of **Creusa** as Aeneas’ wife is not firmly fixed in the ancient sources before the *Aeneid* itself. Ancient representations of Aeneas’ departure from Troy sometimes include a woman, but she is unnamed; and in the fragments of the Epic Cycle, she is called Eurydice. Her disappearance and death may well be Vergilian innovations, too, intended to allow both for Aeneas’ subsequent relationship with **Dido** and for his eventual marriage to Lavinia. Dido makes her first appearance in late fourth-century BCE Hellenistic history, as the expansion of Carthage and other developments in the western Mediterranean give new prominence to the cultural and political reach of the Phoenicians. The encounter of Aeneas and Dido probably appeared in Naevius’ *Bellum Punicum*, but at least according to Varro it was Dido’s sister **Anna**, rather than Dido herself, who fell in love with the Trojan leader and committed suicide. The Vergilian

version of the cultural confrontation represented by Dido's encounter with Aeneas and her subsequent demise is therefore likely to have been read as an innovation upon the traditional story, and is clearly informed by both contemporary political discourse about foreign, especially Eastern, peoples (of whom the Egyptian ruler Cleopatra is typecast as representative) and the status of women in the Roman world. Insofar as the conflict between Dido and Aeneas has been read as analogous to that between Carthage and Rome, furthermore, Dido has been interpreted as a stand-in of sorts for Hannibal. As with Aeneas, however, the temptation to allegorize is best avoided, at least in its simplest form; for it is clear that the historical models for Dido must share the limelight with her literary forerunners, like Ariadne, Medea, and Deianira.

Aside from these, there are **numerous other characters** in the *Aeneid* who play roles of some significance, both Trojans (e.g., Priam, Laocoon, Helenus, Palinurus, Achates, Nisus, Euryalus) and the ethnically diverse inhabitants of Italy (e.g., Latinus, Lavinia, Turnus, Evander, Pallas, Camilla, Iuturna, Mezentius, Lausus); the Greeks too are central to the narrative, although their roles are more often described by others than directly depicted (e.g., Odysseus [Ulysses], Achilles, Patroclus, Neoptolemus [Pyrrhus], Helen). All of these characters bear comparison with their Homeric and tragic prototypes; in these notes I shall attempt to indicate at least how to begin such comparative examination.

Arguably, however, **the gods**—or at least a few of them—are even more important than the humans in Vergil's epic narrative: Juno, Venus, Apollo, and

Jupiter—as well as traditionally “minor” figures like Aeolus, Iris, and Mercury—are not only constant observers of human action in the poem but also play a central role in shaping human action. It has often been asked with some skepticism whether Vergil or his first audience, the sophisticated elite of the early principate, would have taken these gods seriously, that is, whether these gods would have been believed in and believable, both because of their obviously literary origins and because of the apparent absence of religious sentiment, at least in the modern sense, from Roman life in the first century BCE. Yet if we ignore the gods in the *Aeneid*, or see them simply as some sort of epic window-dressing, we risk writing off almost half of the poem, including moreover numerous scenes whose fundamental purpose seems to be to show the crucial part played by forces outside ourselves in human affairs: indeed, it is possible to read the *Aeneid* as evidence for the deep religiosity of the Augustan era, a religiosity that is best understood not in terms of belief or morality but in terms of cultural identity. The gods are as central to this identity as is Aeneas himself.

Vergil's Influence

The history of Vergil's reception as “the classic of all Europe,” as T.S. Eliot called him, and indeed of all the West, can only be given in rough outline here; readers who wish to proceed further into this terrain are therefore advised to look at one or more of the many new treatments of Vergilian reception, and indeed of reception of Roman poetry as a whole, that have emerged in recent years. A few moments from Vergil's

rich afterlife can nonetheless be noted here.

First witness to the Vergilian achievement is **Ovid**, who grew up reading Vergil's poetry and was undoubtedly deeply influenced by its language, its cadences, and its central themes. Ovid returns repeatedly in his poetry to Vergilian themes and characters, from the love letter written by the abandoned Dido to Aeneas (*Heroides* 7) to a rewriting of the *Aeneid*, from a new and sometimes subversive perspective, in the last books of the *Metamorphoses*. Ovid even exploits the Vergilian model from his place of exile, Tomis, imagining his departure from Rome in terms that are clearly modeled on Aeneas' escape from Troy (*Tristia* 1.3).

Three centuries after Ovid, the emperor **Constantine** (in a sermon dated to the early 320s CE) would read the fourth *Eclogue* as a prophecy of the birth of Jesus and thus of Christianity, and see Vergil therefore as a proto-Christian; and **Augustine** (354–430 CE) too would look to Vergil's characters as models for understanding human behavior and emotions, even as he rejected the pagan worldview of Vergil's work.

With Christian hegemony in Europe came an increasing tendency to read Vergil in Christian terms; the culmination of this trend appears in **Dante**, whose first-person narrator throughout the *Divine Comedy* (composed during the first quarter of the fourteenth century) is escorted, at least in the earliest stages of the poem's journey, by the soul of Vergil, "l'altissimo poeta." Indeed, Dante's relationship to Vergil has been seen by modern scholars as a metaphor of sorts for the way in which great works of art are kept alive,

allowed—or even compelled—to transcend the boundaries of their own historical roots.

The resulting tension proved to be fertile ground for the poets of Europe throughout the ensuing centuries, particularly those engaged in the project of viewing epic through the lens of empire, and vice versa. This tradition saw its culmination, at least in some ways, in the work of **John Milton**, whose great poem *Paradise Lost* (1667) is richly Vergilian in its intertextuality even as it equates the empire-building burden of epic with the aspirations of Satan.

I leave for others, some of whom are included in the bibliographical list below, to continue this story, never-ending as it is; I mention here only two of the greatest poets of the late twentieth century, **Joseph Brodsky** and **Seamus Heaney**, each of whom has not only paid homage to Vergil but renewed Vergil in his own work. The very fact that you are reading this, before engaging in the interpretive act of translating the *Aeneid*, offers a paradigm for Vergil’s vitality: with each (re-)reading the poem is renewed and transformed, as are its readers.

Timeline

Augustan Rome

- a timetable -

		<i>Barbara Weiden Boyd</i>			
	Year(s)	Historical and Political Events	Monuments and Building Projects	Significant Texts/Literary Events	
	79 BCE	Pompey's			

	71	first triumph Pompey's				
		second				
	70	triumph			Birth of	
					Vergil	
	68	Julius Caesar's				
		funeral oration for aunt Julia in Forum				
	65	Romanum			Birth of	
					Horace	
	63	C. Octavius born				
		September				
	60	23 First				
		Triumvirate				
	59	formed Pompey				
		marries Julius Caesar's daughter				
	55	Julia	Theater of Pompey and Temple of Venus Victrix (first use of <i>opus</i>	Deaths of Lucretius and Catullus		

54	Julius Caesar's daughter Julia dies	Cicero purchases land for Julius Caesar's Forum (Forum Iulium)	Birth of Propertius (or 47?)		
53	Battle of Carrhae – Crassus loses Roman standards to Parthians	Pompey elected sole consul	Curia Hostilia and Basilica Porcia in Forum Romanum burn down		
52	Julius Caesar crosses the Rubicon	Battle of Pharsalus – Julius Caesar defeats Pompey	Julius Caesar's triumph in Rome	Dedication of Temple of Venus Genetrix in	
49	Julius Caesar crosses the Rubicon	Battle of Pharsalus – Julius Caesar defeats Pompey	Julius Caesar's triumph in Rome	Dedication of Temple of Venus Genetrix in	
48	Julius Caesar crosses the Rubicon	Battle of Pharsalus – Julius Caesar defeats Pompey	Julius Caesar's triumph in Rome	Dedication of Temple of Venus Genetrix in	
46	Julius Caesar crosses the Rubicon	Battle of Pharsalus – Julius Caesar defeats Pompey	Julius Caesar's triumph in Rome	Dedication of Temple of Venus Genetrix in	

				Forum			
44		Assassination of Julius Caesar; Antony's funeral oration for Julius Caesar in Roman forum; adoption of		Iulium column erected in Forum Romanum with inscription PARENTI PATRIAE			
43		Octavian becomes consul; formation of second			Birth of Ovid		
42		Triumvirate Battle of Philippi; deification of Julius Caesar; division of empire		Building of temple of Divus Iulius in Forum Romanum decreed; Octavian vows temple to Mars Ultor			
41		Land confiscations			Vergil begins <i>Eclogues</i>		
40		Antony marries					
38		Octavia Octavian					

		marries Livia				
36		Octavian				
		defeats				
		Sextus				
		Pompey at				
		Naulochus;				
		Lepidus				
		removed				
		from				
		triumvirate				
34		Donations of				
		Alexandria				
32		Octavian				
		reads				
		Antony's				
		will; Antony				
		divorces				
		Octavia				
31		Battle of				
		Actium				
30		Suicides of	Octavian's		Horace	
		Antony and	campsite		publishes	
		Cleopatra	memorial		<i>Epodes</i>	
			built at			
			Actium			
29		Octavian's	Curia Iulia	in Vergil		
		triple	Forum		completes	
		triumph	Romanum		<i>Georgics</i> ,	
			finished by		begins <i>Aeneid</i>	
			Octavian;			
			temple of			
			Divus Iulius			
			in Forum			
			Romanum			

	28			completed Forum			
				Iulium and Basilica Iulia finished by Octavian; dedication of the Temple of Apollo on the Palatine; Octavian's Mausoleum			
	27	January 13 – <i>res publica restituta</i> ; Octavian becomes		begun			
	25	Augustus Marriage of Julia and					
	23	Marcellus Augustus receives tribunician powers for life; death of Marcellus; Agrippa		(approx.) Theater of Marcellus begun		Horace publishes <i>Odes</i> Books 1–3	
	21	heads to East Marriage of Agrippa and					
	20s	Julia Lex Iulia					

		theatralis					
	20	Recovery of Roman standards from Parthia; on birth of Gaius Caesar		Dedication of small Temple of Mars Ultor on Capitoline?			
	19			Arch of Augustus (Parthian Arch) erected in Forum Romanum		Publication of <i>Aeneid</i> ; deaths of Vergil and Tibullus	
	18	<i>Lex Iulia de maritandis ordinibus</i> and <i>Lex Iulia de adulteriis coercendis</i>					
	17	Birth of Lucius Caesar; Augustus adopts Gaius and Lucius; <i>Ludi Saeculares</i>				Horace's <i>Carmen Saeculare</i> commissioned	
	16					Publication of Horace's <i>Odes</i> Book 4; death of Propertius	
	13	Augustus returns from		Ara Pacis Augustae			

		Spain and	vowed by				
	12	Gaul	Senate				
		Death of					
		Lepidus (or					
		late 13?);					
		Augustus is					
		made					
		Pontifex					
		Maximus;					
		Agrippa dies					
		in late March					
	11	Tiberius					
		divorces					
		Vipsania,					
		marries					
		Julia; Drusus					
		marries					
		Antonia					
	9	Minor					
		Death of	Dedication of				
		Drusus	Ara Pacis				
			Augustae				
	8				Death of		
					Horace		
	2	Julia	Dedication of				
		daughter of	Forum of				
		Augustus is	Augustus,				
		relegated	Temple of				
			Mars Ultor;				
			Augustus				
			receives title				
			PATER				
			PATRIAE				

2 CE	Death of					
	Lucius Caesar					
2–8 CE					Ovid works on <i>Fasti</i> and <i>Metamorphoses</i>	
4 CE	Death of Gaius Caesar; adoption of Tiberius by Augustus; adoption of Germanicus son of Drusus					
7 CE	by Tiberius Julia granddaughter of Augustus is relegated; Agrippa Postumus is exiled					
8 CE					Ovid is relegated to Tomis, where he writes <i>Tristia</i> and <i>Epistulae ex Ponto</i>	
9 CE	<i>Lex Papia Poppaea</i> modifies earlier social legislation					
14 CE	Death of				Augustus' <i>Res</i>	

	Augustus	<i>Gestae</i> read in the Senate by the Vestal Virgins
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See also the valuable chapters on Vergil's
reception in the *Companions* edited by
Martindale and Horsfall (listed under
Collections of Essays above).

Signs and Abbreviations

abl. = ablative

abs. = absolute

acc. = accusative

adj. = adjective

adv. = adverb

App. = the Grammatical Appendix*

dat. = dative

dir. = direct

f., fem. = feminine

fut. = future

gen. = genitive

Gk. = Greek

imperat. = imperative

imperf. = imperfect

indecl. = indeclinable

indef. = indefinite

indir. = indirect

inf. = infinitive

interrog. = interrogative

Introd. = the Introduction of this book

lit. = literal, literally

loc. = locative

m., masc. = masculine

n., neut. = neuter

nom. = nominative

obj. = object

pass. = passive

perf. = perfect

pl. = plural

pluperf. = pluperfect

prep. = preposition

pres. = present

pron. = pronoun

quest. = question

rel. = relative

sing. = singular

stmt. = statement

voc. = vocative

(1) – This numeral after a Latin word in the vocabulary indicates that the word is a verb of the first conjugation and is to be inflected as **amō**, **āre**, **āvī**, **ātus**, *love, cherish*.

All Latin words in the notes and vocabularies are in bold face type. All definitions in the vocabularies are in italics. All translations in the notes are in italics.

*The Grammatical Appendix is located online at www.bolchazy.com/extras/vergilgrammaticalappendix.pdf.

The Wanderings of Aeneas



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Selections from

Book 1



... patuit dea (1.405)

Illustration for Book 1

“Showed herself a goddess” by Thom Kapheim

Selections from Vergil's Aeneid

Book 1.1–209

*Arma virumque canō, Troiae quī primus ab ōris
Ītaliā fātō profugus Lāvīniaque vēnit
3 litora, multum ille et terris iactātus et altō*

altum, ī *n.* the deep (sea)

canō, ere, cecinī, cantus sing (of), chant, proclaim

iactō (1) toss, buffet

Lāvīn(i)us, a, um Lavinian, of Lavinium

profugus, a, um exiled, fugitive

1–7. The theme of the poem, namely, the wanderings and wars of Aeneas, who after many struggles established the foundation for the greatness of future Rome, in accordance with the decrees of fate.

From the more extended introduction to the poem (lines 1–33) we learn: (1) the plan of the poet to describe the adventures of his hero, as is done in the *Odyssey*, and to depict wars and battles, as in the *Iliad*; (2) the importance of the gods, ruling over all mortal affairs, in the design of the poem; and (3) the story's relevance to Roman history, focusing as it does on the human trials that made possible the birth of Rome.

1. Arma virumque: the theme of the *Aeneid*; **arma** stands by metonymy for *deeds of arms, wars*, referring to the wars in which Aeneas engaged, both in Troy and in Italy; **virum** refers to Aeneas, so well known that he is not mentioned by name until line 92. **Troiae:** with the first syllable long by position; App. 6, *b.* **quī primus ab ōris Troiae (ad) Ītaliā vēnit.** Aeneas was the first of the Trojans to come to Italy after his native city Troy had been captured, sacked, and destroyed by the Greeks in the Trojan War. Strictly speaking, the Trojan Antenor had preceded him, but Antenor's arrival, mentioned below at 242–49, is part of a narrative tradition different from that followed by Vergil here, and is not associated with the foundation of Rome proper.

2–3. (ad or in) Ītaliā, (ad or in) litora: acc. of place to which;

the omission of prepositions here is typical of Latin poetry, and you will see this often in the *Aeneid*; App. 315. **fātō**: abl. of means or cause; App. 331, 332; “through the will of heaven.” **Lāvīn(i)a**: of *Lavinium*, an ancient city on the western coast of Italy, near the spot where Rome was later founded. Lavinium was said by many historians in antiquity to have been the first Trojan settlement in Italy and to have been named for Lavinia, the Italian princess whom Aeneas eventually married. Lavinia was the daughter of Latinus, king of the Latins. Lavinia herself first appears in the *Aeneid* in Book 7 (although a reference to her is made earlier by Anchises, at 6.764). Some of the oldest manuscripts of the *Aeneid* we have, dating from the 4th and 5th centuries CE, have the alternate spelling **Lāvīna**, because Vergil’s earliest readers recognized that he was doing something unusual with the scansion of this line. The epithet **Lāvīn(i)a** must be scanned as two long syllables followed by one short syllable, and so the usual second **-i-** in the word must either drop out (i.e., **Lāvīna**) or be treated as a semi-consonant (i.e., **Lāvīnia**, with the second **-i-** sounding more like **-y-**, as in the English word “yoyo”).

3. multum: adverbial, modifying **iactātus**. **ille**: Aeneas, the **virum** of line 1. **et (in) terrīs**, **et (in) altō**: abl. of place where; App. 319. **iactātus (est)**.

vī superum, saevae memorem Iūnōnis ob iram,
 5 *multa quoque et bellō passus, dum conderet*
urbem
īferretque deōs Latīō; genus unde Latīnum
Albānīque patrēs atque altae moenia Rōmae.

Albānus, a, um Alban, of Alba Longa in central Italy, mother city of Rome

condō, ere, didi, ditus found, establish

īferō, ferre, tuli, lātus bring (into)

Latīnus, a, um Latin, of Latium

Latium, (i)ī n. district of central Italy around Rome

memor, oris mindful, remembering, unforgetting

ob on account of (+ *acc.*)

patior, ī, passus suffer, endure

quoque also

Rōma, ae f. Rome, a city and empire

saevus, a, um cruel, stern, fierce

unde whence, from which source

4. **vī:** abl. of cause or means; App. 331, 332. **superum** = **superōrum**, gen. pl., *of the gods above*. **memorem:** an example of enallage (or TRANSFERRED EPITHET), logically describing **Iūnōnis**, but poetically applied to **īram**. **saevae memorem Iūnōnis ob iram:** an example of synchysis (or interlocked order), **saevae** modifying **Iūnōnis**, and **memorem** modifying **īram**. This pattern is often found in Latin poetry. **Iūnōnis ob iram:** the reasons for Juno's hatred of Aeneas and the Trojans are given by Vergil at 12–28.

5–6. **conderet, īferret:** subjunctives in a purpose clause introduced by **dum**, expressing anticipated rather than completed action; App. 374.

5. **urbem:** Lavinium. **passus (est Aenēās).** (**in**) **bellō:** abl. of place; App. 319; referring to the enemies whom he had to conquer after landing in Italy. **multa:** obj. of the participle **passus**; App. 307, 313.

6. **īferret deōs:** App. 374; when travelling to found a new settlement, the migrating peoples of the ancient Greek and Roman

world regularly carried with them their gods, either as images or other sacred symbols; see 68 and 378. **Latiō**: dat. of motion towards = **ad (in) Latium**; App. 306. **unde genus Latīnum (est)**: Roman legends traced the origin of the Latin people, the kingdom of Alba Longa (forerunner of Rome), and the founding of Rome back to the coming of the Trojans under Aeneas to Italy.

7. (unde) Albānī patrēs (sunt): many of the noble senatorial families of Rome took much pride in tracing their families back to the early inhabitants of Alba Longa. **patrēs**: with the first syllable short; App. 17. **altae**: enallage (TRANSFERRED EPITHET). Since it more accurately describes the walls, the TRANSFERRED EPITHET suggests both the position, *situated on the (seven) high hills*, and the power and prestige of *lofty (mighty) Rome*.

Mūsa, *mihi* causās memorā, quō nūmine laesō
quidve dolēns rēgina deum tot volvere cāsūs
10 insignem pietāte virum, tot adire labōrēs
impulerit. Tantaene animīs caelestibus irae?

adeō, ire, ii (ivī), itus approach, encounter

causa, ae f. reason, cause

caelestis, e divine, heavenly

doleō, ēre, uī, itus suffer, grieve (at), be angry (at, with), resent

impellō, ere, puli, pulsus strike (against), drive, force

insignis, e distinguished, marked, splendid

laedō, ere, sī, sus strike, hurt, offend, thwart

memorō (1) (re)call, recount, relate

Mūsa, ae f. Muse, patron goddess of the liberal arts

pietās, ātis f. loyalty, devotion, sense of duty

tot so many

8–11. Invocation of the Muse.

8. Mūsa: Jupiter and Mnemosyne (“Memory”) were the parents of nine daughters, the Muses. From Homer onwards, it is the custom of epic poets to invoke one or all of the Muses for inspiration and to assign to their divine influence the gift of being able to compose poetry. **mihi:** this word in poetry may have the final **i** either long or short. The same is true of **tibi, sibi, ubi, and ibi.** **quō nūmine (Iūnōnis) laesō:** abl. abs. or abl. of cause; App. 332, 343.

9. quidve dolēns: or *vexed at what*; **quid** is the dir. obj. of **dolēns.** **rēgina de(ōr)um:** Juno as Jupiter’s wife was queen of the gods. **cāsūs:** dir. obj. of the inf. **volvere, to undergo, pass through.**

10. virum = Aenēan, subject of **volvere**, which depends upon **impulerit.** **pietāte:** abl. of quality (sometimes called abl. of specification), explaining in what feature Aeneas was especially outstanding (**īnsignem**); App. 330. Aeneas’ **pietās, loyalty or devotion to duty,** is an important motif in the poem.

11. impulerit: perf. subjunctive in indir. quest.; App. 349, 350. **Tantaene = suntne tantae irae caelestibus animīs?** **animīs:** dat. of possession; App. 299. **irae:** poetic plural, often employed in Latin

where English would ordinarily use the singular. Vergil's use of **īrae** as the concluding word of his introduction to the poem and invocation of the Muse echoes the appearance of "wrath" (**mēnis**) as the first word of Homer's *Iliad*. There is an important difference, however: Homer's theme was the wrath of his hero, Achilles; in Vergil's poem, wrath originates with the gods.

Urbs antīqua fuit (Tyrīi tenuēre colōnī)
Karthāgō, Italiam contrā Tiberīnaque longē
ōstia, dīves opum studiisque asperrima bellī,
 15 *quam lūnō fertur terrīs magis omnibus ūnam*
posthabitā coluisse Samō. hīc illius arma,

asper, era, erum harsh, rough, fierce

colō, ere, uī, cultus cultivate, dwell (in), honor, cherish

colōnus, ī m. colonist, settler

contrā opposite, facing (+ *acc.*)

dī(ve)s, dī(vi)tis rich, wealthy (+ *gen.*)

Karthāgō, inis f. Carthage, great commercial city in North Africa, rival of Rome

longē *adv.* far (off), at a distance

magis *adv.* more, rather

ops, opis f. help, resources, power, wealth

ōstium, (i)ī n. mouth, entrance

posthabeō, ēre, uī, itus place after, esteem less

Samos, ī f. island of the Aegean, center of the worship of Juno

studium, (i)ī n. zeal, desire, pursuit

Tiberīnus, a, um of the Tiber, an Italian river on which Rome is situated

12–33. Reasons for the wrath of Juno against Aeneas and the Trojans.

12. Urbs antīqua fuit: it is curious that Vergil here refers to Carthage as “ancient,” since Carthage was in fact founded some four hundred years later than the traditional date of the fall of Troy, 1184 BCE. Vergil is introducing the perspective of his readers into the poem—to the Romans of the first century BCE, as to us, Carthage was a very ancient city indeed, and had in fact been razed to the ground by P. Cornelius Scipio Aemilianus (henceforth, Africanus) in 146 BCE, at the end of the Third Punic War. **Tyrīi:** *from Tyre*, a city of Phoenicia, whence Carthage was said to have been settled. The Phoenicians were the great traders of their time, and Carthage, on the northern shore of

Africa and on the Mediterranean, occupied a strategic position for controlling the commerce of these regions. **tenuēre**: shorter (syncopated) form for **tenuērunt**; App. 204, 4.

13. **longē**: modifying **contrā**, which governs both **Ītaliā** and **Tiberīna ōstia**.

14. **ōstia**: see note on **īrae** (11). The general expression **Ītaliā** is followed by the more specific **Tiberīna ōstia** for the sake of greater clearness and vividness. **opum**: gen. of respect (also called gen. of specification), with **dives**, *rich in resources*; App. 294, or gen. with special adj.; App. 287. **studiīs**: abl. of respect, depends on **asperrima**; App. 325. This phrase would remind the Romans of their bitter struggles with Carthage in the Punic Wars.

15. **quam**: refers to **urbs** (12) and is dir. obj. of **coluisse**. **fertur**: *is said*, a common meaning for this verb in poetry. **terrīs omnibus** = **terrīs aliīs**; **terrīs** is abl. with comparative **magis**; App. 327. **ūnam** = **sōlam**, as often.

16. **posthabitā Samō**: abl. abs.; App. 343. Juno greatly loved Samos, an island off the western coast of Asia Minor. According to the myth, the goddess had been reared in Samos, had married Jupiter there, and one of her temples, among the most famous in the world, was situated there. Vergil's point here is probably that Juno prefers Carthage even to her beloved Samos (although some scholars still consider this abl. abs. difficult to interpret). **Samō**: the final vowel is not elided, although the following word begins with an **h**. This failure to elide is called **HIATUS**. **illius (Iūnōnis)**: the **-i** of the genitive ending of the nine pronouns and adjectives ending in **-ius** is usually long, but often short in poetry as here. **arma (fuērunt)**: doubtless refers to ancient arms, chariots, and other relics preserved in Juno's temple at Samos.

*hīc currus fuit; hoc rēgnum dea gentibus esse,
 sī quā fāta sinant, iam tum tenditque fovetque.
 Prōgeniem sed enim Troiānō ā sanguine dūcī
 20 audierat Tyriās ōlim quae verteret arcēs;
 hinc populum lātē rēgem bellōque superbum
 ventūrum excidiō Libyae; sic volvere Parcās.
 Id metuēns veterisque memor Sāturnia bellī,*

currus, ūs *m.* chariot, car

enim for, indeed, in truth

excidium, (i)ī *n.* destruction, overthrow

foveō, ēre, fōvī, fōtus cherish, fondle

lātē *adv.* widely, far and wide

Libya, ae *f.* region of North Africa

memor, oris remembering, mindful, unforgetting (+ *gen.*)

metuō, ere, uī fear, dread

ōlim *adv.* (at) some time, once

Parcae, ārum *f.* the Fates

populus, ī *m.* people, nation

prōgeniēs, ēī *f.* offspring, progeny

quā *adv.* in any (some) way, where

Sāturnia, ae *f.* Juno, daughter of Saturn, father of the gods

sinō, ere, sīvī, situs permit, allow

superbus, a, um proud, haughty

Troiānus, a, um Trojan, of Troy

vertō, ere, ī, rsus (over)turn, change

vetus, eris old, former, ancient

16–17. hīc, hīc, hoc: repeated for emphasis; this repetition is called ANAPHORA. **hoc:** refers to **urbs** (12) but is attracted to the gender of the predicate noun **rēgnum**, *the ruling power*. **Iūno dea iam tum tenditque fovetque hanc urbem** (Karthāginem) **esse rēgnum omnibus gentibus, sed fāta voluērunt Rōmam esse hoc rēgnum.**

gentibus: dat. of reference; App. 301.

18. quā (viā): abl. of manner; **quā** is an indef. pron. (= **aliquā**, but **ali-** is dropped after **sī**). **fāta:** the power of the fates was greater even than that of the gods.

19. Prōgeniem: the Romans. **dūcī:** *was being derived*, pres. pass. inf. used in indir. stmt.; App. 390; depends on **audi(v)erat** (20) of which Juno is the understood subject.

20. Tyriās arcēs = Karthāginem. ōlim looks to the future, i.e., to the Punic Wars. **verteret:** subjunctive of characteristic; App. 389, or rel. clause of purpose; App. 388.

21. hinc: ā Troiānō sanguine, or ab hāc prōgeniē. populum: subject of **ventūrum (esse)** (22), an inf. in indir. stmt., depending on **audierat**; App. 390. **rēgem:** used like a participle (**rēgnantem**) here, and modified by **lātē**. **bēllō:** abl. of respect, depending on **superbum**; App. 325.

22. excidiō: dat. of purpose; App. 303; *for the destruction*; used with **Libyae** in the so-called double dative construction. **Libyae:** for **Āfricae**, meaning especially **Karthāginī**. **Parcās = fāta:** subject of **volvere**. The Parcae were represented as three sisters, Clotho (*Spinner*), who spun the thread of life for each mortal; Lachesis (*Measurer*), who measured the thread; and Atropos (*Inevitable*), who cut the thread when a human had reached his or her own allotted day. **volvere** probably describes the unrolling of the thread. **sic (Iūnō audiverat) Parcās volvere.**

23. Id: the destined supremacy of Rome and overthrow of Carthage (19–22). **metuēns:** modifies **Sāturnia (Iūnō)** and has **Id** as obj. **Sāturnia:** *Saturn's daughter*, subject of **arcēbat** (31). **veteris bellī:** the Trojan War.

prīma quod ad Troiam prō cārīs gesserat Argīs—
 25 *necdum etiam causae irārum saevīque dolōrēs*
exciderant animō; manet altā mente repostum
iūdicium Paridis sprētaeque iniūria formae
et genus invīsum et raptī Ganymēdis honōrēs:
hīs accēnsa super iactātōs aequore tōtō

accendō, ere, ī, ēnsus inflame, enrage

Argī, ōrum *m.* Argos, a city in Greece, center of the worship of Juno; Greece

cārus, a, um dear, fond, beloved

causa, ae *f.* reason, cause

dolor, ōris *m.* pain, grief, anger, passion

etiam *adv.* besides, also, even

excidō, ere, ī fall from, perish

forma, ae *f.* beauty, shape, form

Ganymēdēs, is *m.* son of Laōmedon, king of Troy; carried off by Jupiter's eagle and made cupbearer to the gods

gerō, ere, gessī, gestus carry (on), wage

iactō (1) toss, buffet

iniūria, ae *f.* wrong, insult, injustice

invīsus, a, um hated, hateful, odious

iūdicium, (i)ī *n.* decision, judgment

necdum *adv.* not yet, nor yet

Paris, idis *m.* Trojan prince, son of Priam, took Helen from her husband Menelaus and thus caused the Trojan War

prō before, for, on behalf of (+ *abl.*)

rapiō, ere, uī, ptus snatch (up), plunder

repōnō, ere, posuī, pos(i)tus put (back, away), store up

saevus, a, um cruel, stern, fierce

spernō, ere, sprēvi, sprētus despise, reject

24. **prīma:** (*as*) chief, leader, foremost, modifies *ea* (understood),

which refers to Juno. The goddess had taken a leading part in assisting the Greeks against the Trojans. The reasons for her hatred of the Trojans are given in 27–28. **cārīs Argīs**: Argos, a noted center of the worship of Juno, stands here for all Greece and the Greeks.

25. irārum: poetic plural; see note on **irae** (11), and cf. App. 243.

26. (ex) animō: abl. of separation; App. 340. **(in) altā mente**: abl. of place where, *in her deep mind*, i.e., *deep in her mind*; App. 319.

repos(i)tum: the longer form, with its three successive short syllables, could not be used in hexameter verse.

27. iūdicium Paridis: refers to the famous Judgment of Paris. **sp̄r̄etae formae**: appositional gen. with **iniūria**; App. 281; *the insult to her slighted beauty*, shown by the adverse decision of Paris.

28. genus invisum: Juno hated the Trojan people, partly because of Paris, but also because Dardanus, the founder of the Trojans, was the son of Electra and Jupiter, and so a constant reminder of Jupiter's betrayal. **Ganymēdis**: a royal Trojan youth, brother of Priam, was snatched up (**raptī**) by an eagle into heaven; there he was beloved by Jupiter, who made him his cupbearer, instead of giving the task to Juno's daughter, Hebe. Ganymede's story is told in more detail at 5.252–57. Alternatively, **raptī** may be taken as nom., modifying **honōrēs**—the “stolen honors” of Ganymede, i.e., stolen indirectly from Juno, who believes they are owed to her by Jupiter.

29. his: abl. of means or cause; App. 331, 332, or abl. with **super**; the first option treats **his** as dependent on **accēnsa**, and referring to the three chief causes of Juno's hatred which had just been mentioned in 26–28; **super** thus functions as an adv., meaning *also, in addition* (i.e., in addition to her fears for Carthage). The second option would mean *angered over these things*. The placement of a prep. after the noun it introduces is called ANASTROPHE. **accēnsa (Iūnō). (in) aequore tōtō**: abl. of place where; App. 319.

30 Trōas, rēliquiās *Danaum atque immītis Achillī*,
arcēbat longē Latiō, *multōsque per annōs*
errābant āctī fātis maria omnia circum.
Tantae mōlis erat Rōmānam condere gentem.

Achillēs, is (i) *m.* Greek leader before Troy

annus, ī *m.* year

arceō, ēre, uī keep off, defend, restrain

condō, ere, didī, ditus found, establish

immītis, e fierce, cruel

Latium, (i)ī *n.* district of central Italy around Rome

longē *adv.* far (off), afar

mōlēs, is *f.* mass, burden, difficulty

re(l)liquiae, ārum *f.* rest, remnant(s), leaving(s)

Rōmānus, a, um of Rome, Roman

Trōs, Trōis *m.* Trojan

30. Trōas: a Gk form; acc. pl. of **Trōs**. **rēliquiās**: sometimes written with **-ll-**, to show that the first syllable is long and the word is thus able to be used in hexameter verse. **Dana(ōr)um**, **Achillī**: subjective genitives, *the leavings (remnants) of the Greeks and of Achilles*, i.e., those Trojans whom the Greeks and Achilles had allowed to escape.

31. arcēbat: the imperfect of continued action; App. 351, 2. (**ā**) **Latiō**: separation; App. 340. **longē Latiō**: note the repetition of the letter **l**; such a repetition is called **ALLITERATION**. Alliteration, or the recurrence of the same sounds, usually consonantal, in successive syllables or words, is found in all languages, and is a characteristic feature of early Latin poetry and prose. Vergil's use of alliteration can sometimes be explained as a conscious attempt on his part to recall the style of archaic Latin verse, especially early Latin epic (although alliteration by itself should never be over-interpreted by modern readers; the point is mainly that it makes the words memorable). It is also a special characteristic of early Germanic poetry, nearly all Old English verse being alliterative.

32. (Trōes) errābant. fātis: abl. of means. **āctī**: participle of **agō**, modifies the understood subject **Trōes**. **maria omnia circum**: another example of **ANASTROPHE**; see above on 29.

33. Tantaē mōlis: gen. of quality in the predicate; App. 285, *a.*; *of so great effort was it*. This line, summarizing the preceding lines, forms a powerful and effective close to this first section of the *Aeneid* and serves as a general introduction to the whole poem.

Vix ē cōspectū Siculae tellūris in altum
 35 *vēla dabant laetī et spūmās salis aere ruēbant,*
cum Iūnō aeternum servāns sub pectore vulnus
haec sēcum: “Mēne inceptō dēsistere victam
nec posse Italiā Teucrōrum āvertere rēgem!
Quippe vetor fātīs. Pallasne exūrere classem
 40 *Argīvum atque ipsōs potuit summergere pontō*

aes, aeris *n.* bronze

aeternus, a, um eternal, everlasting

altum, ī *n.* the deep (sea)

Argīvus, a, um Argive, Greek

āvertō, ere, ī, rsus keep off, turn aside

cōspectus, ūs *m.* sight, view

dēsistō, ere, stitī, stitus cease (from), desist

exūrō, ere, ussī, ustus burn (up)

inceptum, ī *n.* beginning, undertaking, purpose

Pallas, adis *f.* Minerva, goddess of wisdom and the arts

pontus, ī *m.* sea

quippe truly, indeed, surely

sal, salis *n.* (or *m.*) salt (water), sea

Siculus, a, um Sicilian, of Sicily, a large island south of Italy

summergō (subm-), ere, rsī, rsus sink, drown

spūma, ae *f.* foam, froth, spray

vetō, āre, uī, itus forbid, prevent

vulnus, eris *n.* wound, blow

34–49. Aeneas and the Trojans set sail from Sicily for Italy, as they hope, happy at the prospect of the end of their wanderings. Juno gives a bitter soliloquy, chafing at the apparent failure of her plans to keep Aeneas and the Trojans from reaching Italy.

34. The reader is now plunged **in mediās rēs**: “into the midst of the action,” and is abruptly introduced to Aeneas and his followers sailing

away from the coast of Sicily. They have now been wandering for seven years since the destruction of Troy, their native city. These earlier events (the fall of Troy and their seven years of wandering) are later on narrated by Aeneas to Dido (Books 2 and 3).

35. laeti (Trōes): subject of **dabant**. **spūmās salis aere ruēbant:** note the ALLITERATION. **salis:** metonymy for the salt water of the sea. **aere:** the prows of the ships were sheathed with bronze; this too is a METONYMY, for the prows or even the ships themselves.

36–37. Iūnō...haec sēcum (dixit).

36. aeternum vulnus: the causes of this anger have been given above: her fear for Carthage, the Judgment of Paris, her love for the Greeks and hatred of the Trojans. **sub pectore:** *deep in her heart*.

37. sēcum = cum sē; App. 321, *a*; **mē:** subject of **dēsistere** and **nec posse**. **Mēne:** *-ne* is the interrog. particle appended to the pron. **mē**.

37–38. dēsistere...nec posse: infs. in an exclamatory quest.: *Am I, beaten, to desist from my undertaking and not to be able?*, etc.; App. 262. **(ab) inceptō:** abl. of separation; App. 340. **victam:** from **vincō**; it modifies **mē**.

38. (ab) Ītaliā: abl. of separation; App. 340. **Teucrōrum:** the Trojans are often referred to as **Teucrī**, a name derived from Teucer, one of the founders of the Trojan people.

39. Quippe vetor: ironical. **fātis:** abl. of means; App. 331. **-ne = nōne**. **Pallas (Athēna):** Minerva.

40. Argivum: = Argivōrum; App. 37, *d*. **ipsōs:** (*the masters*) *themselves*, i.e., the Argives, as contrasted with **classem**. **Ipse** often means *the master*, the one of most importance in a situation, as contrasted with persons or things of less importance. **pontō:** abl. of place where; App. 319, or abl. of means; App. 331.

ūnius ob noxam et furiās Aiācis Oīlei?
Ipsa Iovis rapidum iaculāta ē nūbibus ignem
disiēcitque ratēs ēvertitque aequora ventis,
illum expīrantem trānsfixō pectore flammās
 45 *turbine corripuit scopulōque īnfīxit acūtō;*
ast ego, quae dīvum incēdō rēgīna Iovisque
et soror et coniūnx, ūnā cum gente tot annōs

acūtus, a, um sharp, pointed

Aiāx, ācis *m.* Greek leader, who in the sack of Troy had taken Priam's daughter, Cassandra, by force from the sanctuary of Minerva

annus, ī *m.* year

corripīō, ere, uī, reptus snatch (up)

disiciō, ere, iēcī, iectus scatter, disperse

ēvertō, ere, ī, rsus (over)turn

expīrō (1) breathe out, exhale

furiae, ārum *f.* madness, rage

iaculor, ārī, ātus hurl, throw

incēdō, ere, cessī, cessus walk (proudly), stride

īnfigō, ere, xī, xus fasten on, impale

noxā, ae *f.* crime, fault, hurt, harm

nūbēs, is *f.* cloud, mist, fog

ob on account of (+ *acc.*)

Oīleus, eī *m.* Greek king, father of Ajax

rapidus, a, um swift, whirling, consuming

ratis, is *f.* raft, ship

scopulus, ī *m.* rock, cliff, crag

soror, ōris *f.* sister

tot so many

trānsfigō, ere, xī, xus pierce, transfix

turbō, inis *m.* whirl(wind, pool), storm

41. ūnius Aiācis Oileī: a whole fleet was destroyed on account of one man. For the short **-i-** in **ūnius** see the note on **illius** (16). **ob noxam et furiās:** Ajax, son of Oileus, had desecrated the temple of Minerva during the sack of Troy, when before the very altar of the sanctuary he had seized Cassandra, daughter of Priam and priestess of Minerva. Enraged at such rash irreverence, Minerva later sank the ship of Ajax and destroyed him with lightning. **Aiācis Oileī:** *of Ajax (son) of Oileus*. The first letter of **Oileī** is a single short syllable; the following **-ī-** is a long syllable; and the ending **-eī** is here read as one syllable by SYNIZESIS. This Ajax was less renowned than another Greek hero of the same name, Ajax, son of Telamon.

42. Ipsa: (*The goddess, Minerva*) *in person*. She was the only divinity, except Jupiter, who could hurl Jupiter's lightning; Juno did not have this ability. **Iovis ignem:** *lightning*.

43. -que...-que: *both...and*; POLYSYNDETON. **ventis:** abl. of means.

44. illum (Aiācem): with emphatic first position, which contrasts it with the ships and the sea previously mentioned. **(ex) pectore:** abl. of separation; App. 340.

45. turbine: abl. of means; App. 331. **(Pallas) corripuit. scopulō:** dat. with compound verb **infixit**, or abl. of place where, as **infigō** may take either construction; App. 298, 319.

46. ego: with proud self-consciousness and in contrast with Minerva; **ego** is usually not expressed unless emphatic. **div(ōr)um:** App. 37, *d*.

47. tot annōs: acc. of extent (duration) of time; App. 314; ten years around Troy, and now seven more years while the Trojans wander. **ūnā cum gente = cum Teucrīs.** Note the pattern adj. + prep. + noun in this phrase, a pattern very frequent in Vergil and in Latin poetry generally.

bella gerō. Et quisquam nūmen Iūnōnis adōrat
49 *praetereā aut supplex ārīs impōnet honōrem?*”

adōrō (1) worship, adore, honor

gerō, ere, gessī, gestus carry (on), wage

impōnō, ere, posuī, positus place on (+ *dat.*)

praetereā *adv.* besides, hereafter

quisquam, quaequam, quicquam any(one), any(thing)

supplex, icis suppliant, humble

48. **gerō**: of past action continued into the pres.; App. 351, 1, *b*. **Et quisquam**: Juno thinks to herself, “Can any one hereafter respect me, if I show myself such a weakling?” Her use of the pron. **quisquam** implies that the answer, if expressed, would be “no.” This figure is called a RHETORICAL QUESTION; Juno does not really expect an answer. **Iūnōnis = meum**: Juno is speaking, but the use of her own name is more picturesque and effective than the use of the possessive adj.

49. **supplex**: (*as a*) *suppliant*. **ārīs**: *dat.* with compound verb; App. 298. **honōrem**: *honor*, i.e., an *offering* which would honor Juno.

- 50 *Tālia flammātō sēcum dea corde volūtāns*
nimbōrum in patriam, loca fēta furentibus
Austrīs,
Aeoliam venit. hīc vastō rēx Aeolus antrō
luctantēs ventōs tempestātēsque sonōrās
imperīō premit ac vinclīs et carcere frēnat.
- 55 *Illī indignantēs magnō cum murmure montis*
circum claustra fremunt; celsā sedet Aeolus arce
scēptra tenēns mollitque animōs et temperat
īrās.

Aeolia, *ae f.* one of the Liparian Islands near Sicily

Aeolus, *ī m.* god of the winds

antrum, *ī n.* cave, cavern

Auster, *trī m.* (south) wind

carcer, *eris m.* prison, inclosure

celsus, *a, um* lofty, high, towering

claustrum, *ī n.* bar(rier), bolt

cor, *cordis n.* heart, spirit, feelings

fētus, *a, um* teeming, pregnant

flammō (1) inflame, kindle

fremō, *ere, uī, itus* murmur, roar

frēnō (1) curb, check, restrain

indignor, *ārī, ātus* be angry, chafe

luctor, *ārī, ātus* wrestle, struggle

molliō, *īre, īvī (ii), itus* soothe, tame

murmur, *uris n.* murmur, roar, rumble

nimbus, *ī m.* storm cloud, rainstorm

patria, *ae f.* homeland, country

premō, *ere, pressī, pressus* (re)press, control

scēptrum, ī *n.* staff, scepter, power
sedeō, ēre, **sēdī**, sessus sit
sonōrus, a, um roaring, howling
temperō (1) control, calm, refrain
tempestās, ātis *f.* tempest, storm
vinc(u)lum, ī *n.* bond, chain
volūtō (1) roll, revolve, ponder

50–80. Juno persuades Aeolus, god of the winds, to send forth a storm to prevent Aeneas and the Trojans from reaching Italy.

50. Tālia: used substantively, as obj. of **volūtāns**; *such things*, i.e., *such thoughts*. (**in**) **flammātō corde**: abl. of place where; App. 319. **sēcum** = **cum sē**, as in 37; App. 321, *a*.

51. patriam: with the first syllable short; App. 17. **Austrīs**: abl. with **fēta**, lit., *south winds*, but often meaning *winds* in general; App. 433. **fēta furentibus**: note the ALLITERATION.

51–52. loca...Aeoliam: both nouns in apposition with **patriam**. **Hic**: adv., *here*. (**in**) **vastō antrō**: abl. of place where; App. 319.

54. vinclīs: the syncopated form of **vinculīs**, which because of its central short syllable can not be used in hexameter. **imperīō**, **vinc(u)lis**, **carcere**: abls. of means; App. 331. The two nouns **vinclīs** and **carcere** may be understood as a true pair, or may be translated as an example of HENDIADYS: “by means of the restraints of their prison”; App. 425. **frēnat**: a picture drawn from managing spirited horses, as in 63, **premere et dare laxās habēnās**.

55. magnō cum murmure montis: ALLITERATION and ONOMATOPOEIA; **murmure** is abl. of manner; App. 328.

56. (in) celsā arce: abl. of place, apparently a lofty seat within the cave or just outside on a mountain top.

57. scēptra: for the use of the poetic plural see the note on **īrae** (11). **animōs (ventōrum) et irās (ventōrum)**.

nī faciat, maria ac terrās caelumque profundum
 quippe ferant rapidī sēcum verrantque per aurās;
 60 sed pater omnipotēns spēluncīs abdidit ātrīs
 hoc metuēns mōlemque et montēs īnsuper altōs
 imposuit, rēgemque dedit quī foedere certō
 et premere et laxās scīret dare iussus habēnās.
 Ad quem tum lūnō supplex hīs vōcibus ūsa est:
 65 “Aeole (namque tibi dīvum pater atque
 hominum rēx
 et mulcēre dedit flūctūs et tollere ventō),

abdō, ere, didī, ditus put away, hide

Aeolus, ī m. god of the winds

certus, a, um fixed, sure

foedus, eris n. agreement, condition, treaty

habēna, ae f. rein

homō, inis m. (f.) man, mortal, human

impōnō, ere, posuī, positus place upon

īnsuper adv. above, besides

laxus, a, um loose, free, lax

metuō, ere, uī fear, dread

mōlēs, is f. mass, burden, structure

mulceō, ēre, lsi, lsus calm, soothe

nī, nisi if not, unless

omnipotēns, entis almighty, all-powerful

premō, ere, pressī, pressus (re)press, control

profundus, a, um deep, high, vast

quippe indeed, surely

rapidus, a, um swift, whirling, consuming

sciō, ire, īvī (īī), itus know (how), understand

spēlunca, ae f. cave, cavern

supplex, icis suppliant, humble

ūtor, ī, ūsus use, employ (+ *abl.*)

verrō, ere, ī, versus sweep

58. nī (Aeolus id) faciat = **nī molliat; faciat** is pres. subjunctive in a pres. contrary-to-fact condition (as opposed to the more usual imperf. subjunctive); the result is a far more vivid scene; App. 382, c.

59. (ventī) rapidī: the winds in their madness. sēcum = cum sē; App. 321, a. **ferant, verrant (maria ac terrās caelumque profundum).** Both pres. subjunctives continue the condition begun in 58, **nī faciat.**

60. pater omnipotēns: Iuppiter. (in) spēluncīs ātrīs = antrō (52), *abl. of place where*; App. 319. **abdidit (illōs ventōs).**

61. hoc: obj. of **metuēns. mōlem et montēs:** ALLITERATION. This is an example of HENDIADYS (a pair of nouns translated as a single idea).

62. rēgem (Aeolum) dedit (ventīs). foedere certō: *abl. of manner or of means*; App. 328, 331.

63. premere: obj. of **scīret, would know (how) to grasp tightly,** so as to draw in the reins. For the figure of horsemanship see the note on **frēnat** (54). **scīret,** rel. clause of purpose or characteristic; App. 388, 389. **dare:** also obj. of **scīret. iussus (ā Iove): (when) ordered (by Jupiter).**

64. hīs vōcibus: *abl. with ūtor*; App. 342.

65. Aeole: voc. dīv(ōr)um pater atque hominum rēx: Iuppiter. tibi: for the length of the final -i, see the note on **mihi** (8).

66. mulcēre, tollere (flūctūs): *infs. used as objs. of dedit, has granted. ventō:* *abl. of means*; App. 331.

gēns inimīca mihi Tyrrhēnum nāvigat aequor
Īlium in Ītaliā portāns victōsque penātēs:
incute vim ventīs submersāsque obrue puppēs,
 70 *aut age dīversōs et dissice corpora pontō.*
Sunt mihi bis septem praestantī corpore
Nymphae,
quārum quae formā pulcherrima Dēiopēa,

bis twice

Dēiopēa, ae f. a nymph

dis(s)iciō, ere, iēcī, iectus scatter, disperse

dīversus, a, um scattered, diverse

forma, ae f. beauty, shape, form

Īlium, (i)ī n. Ilium, Troy, a city of Asia Minor

incutiō, ere, cussī, cussus strike (into) (+ *dat.*)

inimīcus, a, um hostile, unfriendly

nāvigō (1) sail, navigate

Nympha, ae f. nymph, one of the minor divinities of nature represented as beautiful maidens dwelling in the forests, streams, meadows, mountains, etc.

obruō, ere, uī, utus overwhelm, crush

penātēs, ium m. household gods

pontus, ī m. sea

portō (1) carry, bear, bring

praestāns, antis surpassing, excellent

pulcher, chra, chrum beautiful, handsome, illustrious

septem seven

summergō (subm-), ere, rsī, rsus sink

Tyrrhēnus, a, um Tyrrhenian, of Etruria, a district of northwestern Italy

67. **gēns inimīca mihi**: i.e., *Teucrī*. **Tyrrhēnum aequor**: that part

of the Mediterranean west of Italy, east of Corsica and Sardinia, and north of Sicily.

68. Īlium...portāns victōsque penātēs: see note on **inferret deōs** (6). They were *bearing Ilium* in their plan to found a new city, which was to continue the people and the customs of the **Īlium** (Troy) which had been destroyed. The worship of the penates, household gods at Rome, was an essential part of Roman daily life, and was seen as a link to the Romans' Trojan past. **victōs:** *defeated* by the Greeks in the Trojan War.

69. incute: imperat. **vim ventīs:** ALLITERATION; App. 411. **ventīs:** dat. with a compound; App. 298. **submersās obrue puppēs:** *overwhelm the sunken ships*, i.e., *sink and overwhelm the ships*, a good example of the figure known as PROLEPSIS, or *anticipation*.

70. age: imperat. **diversōs (Teucrōs):** i.e., drive the Trojans in different directions and scatter their corpses over the sea; another example of PROLEPSIS. **dissice:** usually written with one -s-; the doubled consonant here gives Juno's words an extra hissing sound, perhaps not coincidentally. **pontō:** abl. of place where; App. 319.

71. mihi: dat. of possession; App. 299. **bis septem:** *twice seven*; more poetic than to say simply *fourteen*. **praestantī corpore:** abl. of quality; App. 330.

72. formā: abl. of respect; App. 325; dependent on **pulcherrima**. **Dēiopēa:** nom. by attraction into the case of the rel. pron., **quae;** the accusative would be expected, as obj. of **iungam;** App. 242, *a*. **quārum:** use the English demonstrative in translation, and read accordingly: **Dēiopēam, quae (est) eārum (nymphārum) pulcherrima formā, iungam (tibi) stabili cōnūbīo et (eam) dicābō (tuam) propriam.**

cōnūbiō iungam stabilī propriamque dicābō,
omnēs ut tēcum meritīs prō tālibus annōs
 75 *exigat et pulchrā faciat tē prōle parentem.*”
 Aeolus *haec* contrā: “*Tuus, Ō rēgīna, quid optēs*
explōrāre labor; mihi iussa capessere fās est.
Tū mihi quodcumque hoc rēgnī, tū scēptra
Iovemque
conciliās, tū dās epulīs accumbere dīvum
 80 *nimbōrumque facis tempestātumque*
potentem.”

accumbō, ere, cubuī, cubitus recline (at) (+ *dat.*)

Aeolus, ī m. god of the winds

annus, ī m. year

capessō, ere, ivī, itus (under)take, perform

conciliō (1) win over, unite

contra opposite, against, in reply (+ *acc.*)

cōnūbium, (i)ī n. marriage, wedlock

dicō (1) consecrate, dedicate

epulae, ārum f. banquet, feast

exigō, ere, ēgī, āctus complete, pass

explōrō (1) examine, search out

fās n. indecl. right, divine law, duty

iungō, ere, iūnxī, iūctus join, yoke, unite

iussum, ī n. command, order

meritum, ī n. reward, merit

nimbus, ī m. storm cloud, rainstorm

optō (1) desire, choose, hope (for)

potēns, entis powerful, ruling (+ *gen.*)

prō before, for (+ *abl.*)

prōlēs, is f. offspring, progeny

proprius, a, um one's own, permanent

pulcher, chra, chrum beautiful, handsome, illustrious

quicumque, quaecumque, quodcumque whoever, whatever

scēptrum, ī n. staff, scepter, power

stabilis, e firm, lasting, stable

tempestās, ātis f. tempest, storm; time

73. cōnūbiō: *in wedlock*, abl. of place where or means; App. 319, 331. **cōnūbiō** is either trisyllabic by SYNIZESIS, and pronounced as though written **cōnūbyō** (i.e., consonantal **-i-**), or quadrisyllabic, with the variable syllable **-nub-** scanned as short. **iungam (tibi) dicābō (eam) propriam:** *I shall dedicate her (Deiopea) to you (as) your very own.* Juno was goddess of marriage. **propriam:** with the first syllable short; App. 17.

74. tēcum = cum tē; App. 321, *a.*

75. prōle: abl. of quality; App. 330, or means; App. 331. **pulchrā prōle parentem:** ALLITERATION. **exigat, faciat:** subjunctives of result or purpose; App. 364, 388. **parentem = patrem.**

76. haec (dixit). optēs: indir. quest.; App. 349. **Tuus (est) labor:** *yours (is) the task.* Aeolus thus absolves himself from responsibility, if his obedience to Juno gets him into trouble.

77. mihi: dat. of reference; App. 301. **iussa (tua).**

78. quodcumque hoc (est) rēgnī: *whatever this is (in the way) of a kingdom*, an expression of modesty. **rēgnī:** partitive gen. with **quodcumque;** App. 286. **Tū:** always emphatic, and an example of ANAPHORA, the repetition of a single word at the beginning of successive clauses or phrases.

79. conciliās: this one verb should be translated twice, first with its obj. **quodcumque hoc rēgnī** ("win for") and then with its objs. **scēptra Iovemque** ("win over"). **epulis:** dat. with compound; App. 298. The ancient Romans regularly reclined at meals. **div(ōr)um:** App. 37, *d.* **accumbere:** inf. used as obj. of **dās**, *you grant (me) the privilege of reclining.* As one of the lesser gods, Aeolus was dependent upon the favor of the more powerful divinities.

80. facis (mē) potentem nimbōrum tempestātumque.

*Haec ubi dicta, cavum conversā cuspidē montem
impulit in latus; ac ventī velut agmine factō,
quā data porta, ruunt et terrās turbine perflant.
Incubuerē mari tōtumque ā sēdibus imīs*

85 ūnā Eurusque Notusque ruunt crēberque
procellis

Āfricus, et vastōs volvunt ad litora flūctūs.

*Īnsequitur clāmorque virum strīdorque
rudentum;*

ēripiunt subitō nūbēs caelumque diemque

Āfricus, ī *m.* (southwest) wind

cavus, *a, um* hollow, vaulted

convertō, *ere, ī, rsus* turn (around), reverse

crēber, *bra, brum* frequent, crowded

cuspidis, *idis f.* point, spear

Eurus, ī *m.* (east) wind

impellō, *ere, puli, pulsus* drive, strike (against)

incumbō, *ere, cubui, cubitus* lie upon, brood over (+ *dat.*)

īnsequor, *ī, secūtus* follow, pursue

latus, *eris n.* side, flank

Notus, ī *m.* (south) wind

nūbēs, *is f.* cloud, fog, mist

perflō (1) blow (over, through)

porta, *ae f.* gate, door, opening

procella, *ae f.* blast, gust

quā *adv.* where, in any way

rudēns, *entis m.* rope, cable

strīdor, *ōris m.* creaking, grating, whirring

subitō *adv.* suddenly

turbō, *inis m.* whirl(wind, pool), storm

ūnā *adv.* together, at the same time

velut(i) (even) as, just as

81–123. A storm wrecks some of the Trojan ships and scatters the rest. The entire scene is indebted to the description of a storm at sea given by Homer in *Odyssey* 5.

81. ubi haec dicta (sunt ab Aeolō). cavum conversā cuspidē: observe the ALLITERATION.

82. impulit: Aeolus thus opens the barriers and lets out the winds. **agmine factō:** abl. abs.; App. 343; a simile (**velut**) drawn from the imagery of military life.

83. Observe the ALLITERATION: every word but one in this line contains a **t**. **data (est). turbine:** abl. of manner; App. 328; or means.

84. Incubūere = incubuērunt, from **incumbō**. The perfect, after a series of presents, denotes rapid or instantaneous action; *they have fallen upon the sea*. **marī:** dat. with compound; App. 298. **tōtum (mare):** obj. of **ruunt** (85).

85. ruunt: overturn. Eurus, Notus, Āfricus: all the winds blow at once, and in their struggles produce a mighty storm. **procellis:** abl. of respect or means with **crēber**; App. 325, 331. **-que, -que, -que:** POLYSYNDETON; App. 439.

86. vastōs volvunt: ALLITERATION, employed very effectively here to evoke the noise of the storm.

87. vir(ōr)um: Aeneas and the other Trojans. **-que, -que:** POLYSYNDETON.

88. diem = lūcem diēi; alternatively, **caelumque diemque** may be construed as an instance of HENDIADYS, = **caelum diēi. -que, -que:** POLYSYNDETON.

Teucrōrum ex oculīs; pontō nox incubat ātra;
 90 *intonuēre polī et crēbrīs micat ignibus aethēr*
praesentemque virīs intentant omnia mortem.
Extemplō Aenēae solvuntur frīgore membra;
ingemit et duplicēs tendēns ad sīdera palmās
tālia vōce refert: “Ō terque quaterque beātī,
 95 *quīs ante ōra patrum Troiae sub moenibus altis*
contigit oppetere! Ō Danaum fortissime gentis
Tydidē! Mēne Īliacis occumbere campīs

aethēr, eris *m.* upper air, sky, ether

beātus, a, um happy, blessed

contingō, ere, tigī, tāctus touch, befall

crēber, bra, brum frequent, crowded

duplex, icis double, both

extemplō *adv.* immediately, straightaway

fortis, e strong, brave, valiant

frīgus, oris *n.* cold, chill

Īliacus, a, um of Ilium, Trojan

incubō, āre, uī (āvi), itus (ātus) lie upon, brood over (+ *dat.*)

ingemō, ere, uī groan

intentō (1) threaten, aim

intonō, āre, uī thunder, roar

membrum, ī *n.* limb, member, part

micō, āre, uī quiver, flash

occumbō, ere, cubuī, cubitus fall (in death)

oppetō, ere, ivī (iī), itus encounter, meet (death)

palma, ae *f.* palm, hand

polus, ī *m.* pole, sky, heaven

pontus, ī *m.* sea

praesēns, entis present, instant

quater four times

solvō, ere, ī, solūtus relax, loose(n)

ter thrice, three times

Tŷdidēs, ae m. son of Tydeus, Diomedes, who fought against Aeneas in single combat before Troy and would have killed him had Venus not spirited her son away

89. pontō: dat. with compound; App. 298.

90. Intonuēre = intonuērunt; App. 204, 4. **ignibus (Iovis):** lightning, abl. of means or manner; App. 328, 331.

91. virīs = Teucrīs; dat. of reference; App. 301. **omnia:** used substantively, *all things*, as subject of **intentant**. The terror that comes over the Trojans is all-encompassing.

92. frīgore: *chilly fear*; the ancient heroes were not ashamed to display their emotions, and often gave way to terror or grief, weeping copiously on occasion.

93. duplicēs palmās: In prayer the ancient Greeks and Romans extended their hands with the palms upward, ready to accept the gods' blessing.

94. tālia (dicta). beātī (vōs): voc.

95. quīs ante ōra patrum (vestrum) sub moenibus Troiae contigit oppetere (mortem). **quīs = quibus;** App. 109, c; observe the quantity of the -i-; dat. with **contigit**; App. 298. **ante ōra:** where their kinsmen and friends might witness their glorious deeds and death and would bury their bodies, thus giving rest to their souls; for the souls of the unburied must wander restlessly after death.

96. oppetere (mortem): subject of **contigit**. **Dana(ōr)um:** App. 37, d.

97. Mē: subject of **potuisse**. **Mēne potuisse:** *could I not*, etc. inf. in an exclamatory quest.; App. 262. The construction, opening as it does with **Mēne**, recalls Juno's rhetorical quest. at 37. **Tŷdidē:** Gk. voc.: the final -e is long. Aeneas engaged in a disastrous duel in the *Iliad* with Diomedes and barely escaped with his life, being rescued by his mother, the goddess Venus. **(in) campīs:** abl. of place where; App. 319. **occumbere (morti):** complementary inf. with **potuisse**, as is also **effundere** in 98.

*nōn potuisse tuāque animam hanc effundere
dextrā,*

*saevus ubi Aeacidae tēlō iacet Hector, ubi ingēns
100 Sarpēdōn, ubi tot Simoīs correpta sub undīs
scūta virum galeāsque et fortia corpora volvit!”*

*Tālia iactantī strīdēns Aquilōne procella
vēlum adversa ferit, flūctūsque ad sīdera tollit.*

*Franguntur rēmī, tum prōra āvertit et undīs
105 dat latus, īnsequitur cumulō praeruptus
aquae mōns.*

Hī summō in flūctū pendent; hīs unda dehīscēns

adversus, a, um opposite

Aeacidēs, ae m. descendant of Aeacus, Achilles, Greek chieftain

aqua, ae f. water

Aquilō, ōnis m. (north) wind

āvertō, ere, ī, rsus turn away, avert

corripīō, ere, uī, reptus snatch (up)

cumulus, ī m. heap, mass

dehīscō, ere, hīvī gape, split, open

effundō, ere, fūdī, fūsus pour out

feriō, īre strike, beat

fortis, e strong, brave, valiant

frangō, ere, frēgī, frāctus break, shatter

galea, ae f. helmet

Hector, oris m. leader of the Trojans

īnsequor, ī, secūtus follow, pursue

iaceō, ēre, uī, itus lie (low, outspread)

iactō (1) toss, buffet; utter

latus, eris n. side, flank

pendeō, ēre, pependi hang
praeruptus, a, um steep, towering
procella, ae f. blast, gale
prōra, ae f. prow
saevus, a, um fierce, cruel, stern
Sarpēdōn, onis m. king of Lydia, ally of the Trojans
scūtum, ī n. shield
Simois, entis m. river near Troy
strid(e)ō, ēre, dī creak, rustle, roar
tot so many

98. hanc = meam. (tuā) dextrā (manū): abl. of means; App. 331.

99. tēlō: construe as if with **ictus** (*slain by the spear*) as abl. of means, or with **iacet** (*lies dead because of the spear*) as abl. of cause; App. 331, 332. Observe the emphasis obtained by anaphora of **ubi**; App. 413.

100. Sarpēdōn (iacet): an ally of the Trojans, and son of Jupiter.
Simois...volvīt.

101. vir(ōr)um. correpta sub undīs: goes with **scūta** and **galeās** as well as with **corpora** and refers to the corpses and armor of slain warriors swept along by (under) the water.

102. (Aenēae) iactantī: dat. of reference; App. 301. **Tālia (dicta):** obj. of **iactantī**. **Aquilōne:** abl. of means; App. 331.

103. ferit: from **feriō**; not to be confused with the verb **ferō**.
adversa (procella). ad sidera: such exaggerated language is called **HYPERBOLE**.

104. rēmī: the ancient ship used both oars and sails. **prōra (sē) āvertit et undīs dat latus (nāvis).**

105. cumulō: abl. of manner; App. 328. **mōns:** more **HYPERBOLE**; note the smashing effect of the monosyllable at the end of the line.

106. Hī (virī). hīs (virīs): dat. of reference; App. 301. **hī...hīs:** *these...for those; some...for others*, referring to the crews of different ships; **ANAPHORA**.

terram inter flūctūs aperit, furit aestus harēnīs.
Trēs Notus abreptās in saxa latentia torquet
(saxa vocant Itali mediīs quae in flūctibus Ārās,
 110 *dorsum immāne marī summō), trēs Eurūs ab*
altō
in brevia et syrtēs urget, miserābile vīsū,
inlīditque vadīs atque aggere cingit harēnae.
Ūnam, quae Lyciōs fidumque vehēbat Orontē,
ipsius ante oculōs ingēns ā vertice pontus

abripīō, ere, uī, reptus carry off, snatch away

aestus, ūs m. boiling (surge), tide

agger, eris m. mound, bank

altum, ī n. the deep (sea)

aperiō, ire, uī, ertus open, disclose

Ārae, ārum f. the Altars, a ledge of rocks between Sicily and Africa

brevis, e short, shallow

cingō, ere, cīnxī, cīctus gird(le), encircle

dorsum, ī n. back, ridge, reef

Eurus, ī m. (east) wind

fīdus, a, um faithful, trustworthy

harēna, ae f. sand, beach

inlīdō, ere, sī, sus dash against (into) (+ *dat.*)

Italus, a, um Italian

lateō, ēre, uī lie hid, hide, lurk

Lycius, a, um Lycian, of Lycia, a country of Asia Minor

miserābilis, e pitiable, wretched

Notus, ī m. (south) wind

Orontēs, is (i) m. comrade of Aeneas

pontus, ī *m.* sea

syrtis, is *f.* sand bar, reef

torqueō, ēre, **rsī**, **rtus** turn, twist, whirl

trēs, **tria** three

urgeō, ēre, **ursī** drive, force, press

vadum, ī *n.* shallow, shoal, depth(s)

vehō, ere, **vēxī**, **vectus** carry, convey

vertex, **icis** *m.* peak, summit, head, top; whirlpool

107. **terram**: *the bottom* (of the sea); the hyperboleis continued.
harēnīs: *with the sands*, abl. of means; App. 331.

108–9. **Trēs (nāvēs) abreptās**: obj. of **torquet**. **saxa...saxa**:
ANAPHORA. **mediīs in flūctibus**: *in the middle (of the) waves*; App. 246.
quae saxa Itali vocant Ārās: **quae** is a rel. adj. agreeing with **saxa**;
saxa is obj. of **vocant**, and **Ārās** is predicate acc. **Ārās**: *the Altars*, the
Roman name for a ledge of rocks off the African coast, just outside the
harbor of ancient Carthage.

110. **(in) marī summō**: *at the surface of the sea*; abl. of place where;
App. 319, 246. **dorsum**: apposition with **saxa**. **trēs (nāvēs)**: obj. of
urget.

111. **miserābile vīsū**: *piteous to behold*; **miserābile** is a neut. adj.
modifying the idea expressed in the preceding sentence, while **vīsū** is
the supine of **videō** and an abl. of respect; App. 325.

112. **vadis** = **in vada**, understand either as dat. of direction,
sometimes used instead of the acc. of place to which; App. 306, or as
dat. with a compound verb; App. 298.

113. **Ūnam (nāvem)**. **Orontēn**: acc., a Gk. form.

114. **ipsius (Aeneāe)**: *of the master*, a common use of **ipse**. Cf. **ipsa**
(42) and **ipsōs** (40). Note the shortening of **-i-** in the **-ius** gen. ending
of this adj., and see the note on **illius** (16). **ā vertice**: *from high above*.

115 *in puppim ferit: excutitur pronusque magister
volvitur in caput, ast illam ter flūctus ibidem
torquet agēns circum et rapidus vorat aequore
vertex.*

*Appārent rārī nantēs in gurgite vastō,
arma virum tabulaeque et Trōia gaza per undās.*

120 *Iam validam Īlioneī nāvem, iam fortis
Achātae,
et quā vectus Abās, et quā grandaevus Alētēs,
vicit hiems; laxīs laterum compāgibus omnēs
accipiunt inimicum imbrem rīmisque fatiscunt.*

Abās, antis *m.* Trojan leader

Achātēs, ae *m.* faithful comrade of Aeneas

Alētēs, ae *m.* Trojan leader

appāreō, ēre, uī, itus appear

compāgēs, is *f.* joint, seam, fastening

excutiō, ere, cussī, cussus cast out, shake off

fatiscō, ere split, open, gape

feriō, īre strike, beat

fortis, e brave, strong, valiant

gaza, ae *f.* treasure, wealth

grandaevus, a, um aged, old

gurges, itis *m.* abyss, gulf, whirlpool

hiems, emis *f.* winter, storm

ibidem *adv.* in the same place

Īlioneus, eī *m.* Trojan leader

imber, bris *m.* rain, flood, water

inimicus, a, um hostile, unfriendly

latus, eris *n.* side, flank

laxus, a, um loose, open, lax

magister, trī m. master, pilot

nō (1) swim, float

prōnus, a, um leaning forward, headlong

rapidus, a, um swift, whirling, consuming

rārus, a, um scattered, far apart

rīma, ae f. crack, fissure

tabula, ae f. plank, board

ter three times, thrice

torqueō, ēre, rsī, rtus turn, twist, whirl

Trōius, a, um Trojan, of Troy

validus, a, um strong, mighty

vehō, ere, vēxī, vectus carry, convey

vertex, icis m. top, summit; whirlpool

vorō (1) swallow (up)

115. ferit: from **feriō. in:** *upon. excutitur (ē nāvī).*

116. in caput: *headlong. illam (nāvem):* contrasted with the helmsman (**magister**).

117. (in) aequore: abl. of place where; App. 319.

118. nantēs: pres. participle of **nō**, modifying **rārī (virī), arma, tabulae**, and **gaza**, but agreeing with the nearest word, **rārī (virī)**, *men here and there;* App. 238.

119. vir(ōr)um. arma: such as wooden shields and leather helmets made of light and buoyant material. **gaza:** the first syllable is long by position; App. 15.

120. Īlioneī: gen., with the final **eī** pronounced as one syllable by SYNIZESIS. (**nāvem**) **fortis Achātae. Iam...iam:** ANAPHORA.

121. et (nāvem) quā vectus (est) Abās, et (nāvem) quā (vectus est) Alētēs. et quā...et quā: ANAPHORA.

122. laxīs compāgibus: abl. of means or instrument, or abl. abs. **omnēs (nāvēs).**

123. rīmīs: abl. of means or manner; App. 328, 331. Cf. 83, 105. **imbrem = aquam maris.**

Intereā *magnō* miscērī murmure pontum

125 ēmissamque hiemem sēnsit Neptūnus *et imīs*
stāgna refūsa vadīs, graviter commōtus, *et altō*
prōspiciēns *summā* placidum *caput* extulit *undā*.
Disiectam *Aenēae* tōtō videt *aequore classem*,
flūctibus oppressōs Trōas *caelīque* ruīnā;

130 *Nec* latuēre dolī frātre *Iūnōnis* *et irae*.

Eurum *ad sē* Zephyrumque *vocat*, dehinc *tālia*
fātur:

“*Tantane* vōs *generis tenuit* fidūcia *vestri*?

Iam caelum terramque meō sine nūmine, *ventī*,

altum, ī *n.* the deep (sea)

commoveō, ēre, mōvī, mōtus move, disturb

dehinc *adv.* then, thereupon

disiciō, ere, iēcī, iectus scatter, disperse

dolus, ī *m.* deceit, wiles, trick, fraud

efferō, ferre, extulī, ēlātus raise, lift (up)

ēmittō, ere, mīsī, missus send forth

Eurus, ī *m.* (east)wind

fidūcia, ae *f.* confidence, trust

frāter, tris *m.* brother

graviter *adv.* heavily, violently, greatly

hiems, hiemis *f.* winter, storm

intereā *adv.* meanwhile, meantime

lateō, ēre, uī lie hid, escape the notice (of)

misceō, ēre, uī, mixtus mix, confuse, stir

murmur, uris *n.* murmur, roar, rumble

Neptūnus, ī *m.* Neptune, god of the sea

opprimō, ere, pressī, pressus overwhelm, crush

placidus, a, um calm, quiet, peaceful

pontus, ī m. sea

prōspiciō, ere, spexī, spectus look out (on), see

refundō, ere, fūdī, fūsus pour back

ruīna, ae f. downfall, ruin

sentiō, īre, sēnsī, sēnsus feel, perceive

sine without (+ *abl.*)

stāgnum, ī n. still waters, depth

Trōs, Trōis m. Trojan

vadum, ī n. shallow, shoal, depth(s)

vester, tra, trum your(s), your own

Zephyrus, ī m. (west) wind

124–56. Neptune, god of the sea, intervenes; he rebukes the winds and calms the sea.

124. **magnō miscērī murmure:** alliteration (**m**) and ONOMATOPOEIA. **murmure:** *abl.* of attendant circumstance or manner; App. 329, 328.

125. **ēmissam (esse).**

126. **refūsa (esse). vadis:** either *abl.* of separation; App. 340, or *dat.* of direction; App. 306. The ambiguity of construction may be meant to reflect the confused movement of the water. (**in**) **altō:** *over the sea*; *abl.* of place where; App. 319. **commōtus (animō):** although disturbed in spirit as a god he maintains an outward calm (**placidum caput** of 127).

127. (**ex**) **undā:** *abl.* of separation; App. 340; *from the crest of the wave*; App. 246.

128. (**in**) **tōtō aequare:** *abl.* of place where; App. 319.

129. **Trōas:** acc. pl., a Gk. form. (**et videt**) **Trōas oppressōs (esse). caelī ruīnā:** HYPERBOLE.

130. **latuēre = latuērunt;** App. 204, 4. **frātre:** Neptune, as Juno's brother, knew her tricky nature (**dolī**) and her ugly temper (**īrae**).

131. **dehinc:** one syllable by SYNIZESIS. **tālia (dicta).**

132. **generis fidūcia vestrī:** this verse is sarcastic; the winds were of divine origin, being descended from Aurora, goddess of the dawn, and from Astraeus, a Titan rival of the gods.

133. **caelum terramque:** HYPERBOLE.

miscēre *et tantās* audētis *tollere* mōlēs?

135 *Quōs ego—sed mōtōs* praestat compōnere
flūctūs.

Post *mihi nōn* similī *poenā* commissa *luētis*.

Mātūrāte *fugam rēgīque haec dicite* vestrō:

nōn illī imperium pelagī saevumque tridentem,
sed mihi sorte datum. Tenet ille immānia saxa,

140 *vestrās, Eure, domōs; illā sē iactet in aulā*
Aeolus et clausō ventōrum carcere rēgnet.”

Sīc ait, et dictō citius tumida aequora plācat
collēctāsque fugat nūbēs sōlemque redūcit.

Aeolus, ī *m.* god of the winds

audeō, ēre, **ausus sum** dare, venture

aula, ae *f.* court, hall

carcer, **eris** *m.* prison, inclosure

citō *adv.* quickly, soon

claudō, ere, **sī**, **sus** (en)close, hem in

colligō, ere, **lēgī**, **lēctus** collect, gather

commissum, ī *n.* fault, crime

compōnō, ere, **posuī**, **pos(i)tus** compose, construct, calm, quiet

Eurus, ī *m.* (east)wind

fugō (1) put to flight, rout

iactō (1) toss, buffet, vaunt

luō, ere, **luī** atone for

mātūrō (1) hasten, speed; ripen

misceō, ēre, **uī**, **mixtus** mix, confuse, stir

mōlēs, is *f.* mass, burden, heap

nūbēs, is *f.* cloud, mist, fog

plācō (1) calm, quiet

post *adv.* afterward; *prep.* + *acc.* after, behind
praestō, āre, stitī, stitus surpass, be better
redūcō, ere, dūxī, ductus lead back, bring back
rēgnō (1) rule, reign
saevus, a, um fierce, cruel, stern
similis, e like, similar
sōl, sōlis *m.* sun, day
sors, rtis *f.* lot, fate, destiny
tridēns, entis *m.* trident, symbol of Neptune as god of the sea
tumidus, a, um swelling, swollen
vester, tra, trum your(s), your own

134. miscēre, tollere: depend on **audētis**, as complementary inf.; App. 259.

135. Quōs = Vōs. Quōs ego—: a good and famous example of APOSIOPESIS; i.e., instead of completing his sentence, the speaker breaks off abruptly and leaves to the imagination, as being beyond the power of adequate expression in words, just what sort of dire punishment he may inflict upon the guilty winds; **Quōs** is thus the obj. and **ego** the subject of the unexpressed verb.

136. nōn similī poenā: abl. of means; App. 331; *by no similar punishment*, i.e., by a much greater one; this figure of speech is called LITOTES.

137. rēgī vestrō = Aeolō.

138. illi: dat. of indir. obj. in emphatic position contrasted with **mihi** in the same position in the following line. **tridentem:** subject of **datum (esse)**, an inf. in indir. stmt., dependent on **dīcite**, in 137.

139. sorte: when Saturn was overthrown, the three gods, Jupiter, Neptune, and Pluto, divided his dominion among them by lot, Jupiter receiving the dominion of heaven, Neptune of the sea, and Pluto of the realm of the dead in the lower world.

140. vestrās: referring to all the winds, although Neptune is directly addressing Eurus only.

140–41. illā, clausō: emphatic by position. **iactet, rēgnet:** volitive or jussive subjunctives; App. 254. **(in) clausō carcere:** abl. of place where; App. 319.

142. ait: 3rd person sing. of **aiō**. **dictō:** abl. with comparative; App. 327.

Cŷmothoē *simul et* Tritōn adnexus acūtō
 145 dētrūdunt *nāvēs* scopulō; levat *ipse* tridentī
et vastās aperit syrtēs *et* temperat *aequor*
atque rotīs *summās* levibus perlābitur *undās*.
Ac velutī *magnō in* populō *cum* saepe coōrta *est*
 sēditiō saevitque *animīs* ignōbile vulgus
 150 *iamque* facēs *et saxa* volant, furor *arma*
 ministrat;
tum, pietāte gravem *ac* meritīs *sī forte* virum
quem
 cōspexēre, silent arrēctīsque auribus astant;

acūtus, a, um sharp, pointed, keen

adnītor, ī, sus (nīxus) strive, lean against

aperiō, īre, uī, ertus open, disclose

arrigō, ere, rēxī, rēctus raise, prick up

a(d)stō, āre, stitī stand (near, by)

auris, is *f.* ear

cōspiciō, ere, spexī, spectus see, behold

coōrior, īrī, ortus (a)rise

Cŷmothoē, ēs *f.* a sea nymph

dētrūdō, ere, sī, sus push off, dislodge

fax, facis *f.* firebrand, torch

furor, ōris *m.* madness, frenzy, rage

gravis, e heavy, weighty; venerable

ignōbilis, e inglorious, common

levis, e light, swift

levō (1) lift, raise

meritum, ī *n.* reward, service, merit

ministrō (1) tend, serve, supply

perlābor, ī, lāpsus glide over

pietās, ātis *f.* loyalty, devotion, duty

populus, ī *m.* people, nation, crowd

rota, ae *f.* wheel; chariot

saepe *adv.* often

saeviō, ire, ivi (iī), itus rage, be fierce

scopulus, ī *m.* rock, cliff, crag

sēditiō, ōnis *f.* riot, strife

sileō, ēre, uī be silent, be still

syr̄tis, is *f.* sand bar, reef

temperō (1) calm, control

tridēns, entis *m.* trident, symbol of Neptune

Trītōn, onis *m.* Triton, a minor sea-god

velut(i) as, just as

volō (1) fly, speed

vulgus, ī *n. (m.)* crowd, throng, herd

144. **Cŷmothoē**: nom.; a Gk. form.

145. **ipse**: *the master* (Neptune). See note on **ipsōs** (40). (**dē**) **scopulō**: abl. of separation; App. 340. **levat**: with the trident as a lever. **tridenti**: abl. of an *i*-stem.

147. **rotis levibus**: abl. of manner; App. 328, or of means.

148. **veluti saepe cum**: *just as often (happens) when*; this phrase introduces one of Vergil's most famous SIMILES, the first to appear in the *Aeneid*.

149. **animis**: abl. of place where or manner; App. 319, 328.

150. **facēs**: very dangerous in a city with so many wooden buildings as there were in ancient Rome. **furor arma ministrat**: *Madness provides weapons*, i.e., in the people's fury any object serves as a weapon.

151. **quem**: *some*, the indef. pron. **pietāte, meritīs**: abl. of cause or respect with **gravem**; App. 325, 332.

152. **arrēctis auribus**: abl. abs. or abl. of manner; App. 343, 328. **arrectis auribus astant**: ALLITERATION. **cōspexēre** = **cōspexērunt**; App. 204, 4. **silent, astant**: plurals, because of the collective idea in **vulgus** and **populō**; App. 236, *a*.

ille rēgit dictīs animōs et pectora mulcet:

sic cūnctus pelagī cecidit fragor, aequora
postquam

155 *prōspiciēns genitor caelōque* invectus apertō

flectit equōs currūque volāns dat lōra secundō.

apertus, a, um open, clear

cadō, ere, cecidī, cāsus fall, subside

currus, ūs m. chariot, car

flectō, ere, exī, exus bend, turn, guide

fragor, ōris m. crash, uproar

invehō, ere, ēxī, ectus carry in, convey

lōrum, ī n. rein, thong

mulceō, ēre, lsī, lsus soothe, calm

postquam after (that), when

prōspiciō, ere, spexī, spectus look out on

secundus, a, um following, favorable, obedient

regō, ere, rēxī, rēctus rule, control

volō (1) fly, speed

154–5. **sic:** correlative with **velutī** in 148. **postquam genitor... flectit et...dat. aequora:** obj. of **prōspiciēns**.

155. (in) **caelō apertō:** abl. of place where; App. 319. **genitor:** Neptune. **invectus (currū):** *riding in his car*.

156. **flectit...dat:** historical pres.; App. 351,1, *a.* **currū:** dat. of indir. obj.; App. 295.



Neptune on his sea-chariot, mosaic from Ostia.

Dēfessī Aeneadae quae proxima litora cursū
contendunt petere, et Libyae vertuntur ad ōrās.
Est in sēcessū longō locus: īnsula portum

160 efficit obiectū laterum, quibus omnis ab altō
frangitur inque sinūs scindit sēsē unda reductōs.
Hinc atque hinc vastae rūpēs geminīque minantur
in caelum scopulī, quōrum sub vertice lātē
aequora tūta silent; tum silvīs scaena coruscīs
165 dēsuper, horrentīque ātrum nemus imminet
umbrā.

Aeneadae, (ār)um *m.* descendants (followers) of Aeneas

altum, ī *n.* the deep (sea); heaven

contendō, ere, ī, ntus strive; hasten

coruscus, a, um waving, quivering, flashing

dēfessus, a, um weary, tired, worn

dēsuper *adv.* from above

efficiō, ere, fēcī, fectus make, form

frangō, ere, frēgī, frāctus break, shatter

horreō, ēre, uī bristle, shudder, tremble

immineō, ēre hang over, threaten

īnsula, ae *f.* island

lātē *adv.* widely, far and wide

latus, eris *n.* side, flank

Libya, ae *f.* region of North Africa

minor, āri, ātus threaten, tower

nemus, oris *n.* grove, forest

obiectus, ūs *m.* projection, overhang

proximus, a, um nearest

redūcō, ere, dūxī, ductus bring back, lead back

rūpēs, is *f.* crag, cliff

scaena, ae f. background, stage
scindō, ere, scidī, scissus split, divide
scopulus, ī m. rock, cliff
sēcessus, ūs m. inlet, recess
sileō, ēre, uī be silent, be still
sinus, ūs m. fold, gulf, bay
tūtus, a, um safe, protected, secure
vertex, icis m. summit, top
vertō, ere, ī, rsus (over)turn, (ex)change

157–209. Aeneas, with seven out of twenty ships, lands on the coast of North Africa near Carthage. He kills seven fine stags, which he divides among his comrades, whom he tries to console and encourage.

157–8. Aeneadae litora, quae (sunt) proxima, cursū petere contendunt. The word **cursū** has two implications, both of which are probably relevant here: the men are moving with speed, i.e., “running”; and they travel on their “course.”

159. The opening words **est...locus** mark this passage as an ECPHRASIS, the detailed and vivid description of a place or work of art.

159–60. insula efficit (hunc locum) portum. portum: predicate acc. **in sēcessū longō:** the inlet extends deep into the land.

160. quibus: abl. of means; App. 331; the antecedent is **laterum**.

160–61. omnis unda (veniēns) ab altō frangitur et sē in sinūs reductōs scindit. sēsē = sē. Observe the ALLITERATION.

162. Hinc atque hinc: *on (from) this side and that*, i.e., on both sides. **rūpēs (sunt).**

164. scaena: the place resembles a stage with its scenery. **silvis coruscis:** abl. of quality; App. 330.

165. horrentī umbrā: abl. of cause if taken with **ātrum**, or of manner if taken with **imminet**; App. 332, 328. It is curious that Vergil uses here a verb the literal meaning of which, “threatens” (cf. **minantur**, 162), is at odds with the apparent peacefulness of the scene. This is meant to be a safe harbor for Aeneas and his men; yet twice its features are characterized in a less than entirely benign manner. **horrentī:** abl. of an *i*-stem; this word is probably used here to suggest the shade of bristling evergreens, such as cedars, firs, or pines.

Fronte *sub* adversā scopulīs pendentibus
antrum;

intus aquae dulcēs vīvōque sedilia saxō,

Nymphārum domus. hīc fessās nōn vincula nāvēs
ūlla tenent, uncō nōn alligat ancora morsū.

170 Hūc septem Aenēās collēctīs nāvibus omni
ex numerō subit, ac magnō tellūris amōre
ēgressī optātā potiuntur Trōes harēnā
et sale tābentēs artūs in lītore pōnunt.

adversus, a, um opposite, facing

alligō (1) bind, hold (to)

ancora, ae f. anchor

antrum, ī n. cave, cavern

aqua, ae f. water

artus, ūs m. joint, limb

colligō, ere, lēgī, lēctus collect, gather

dulcis, e sweet, dear, fresh

ēgredior, ī, gressus go out, disembark

frōns, ontis f. front, face, brow

harēna, ae f. sand, beach

intus adv. within

morsus, ūs m. bite, bit

numerus, ī m. number, multitude

Nympha, ae f. nymph, a minor divinity of nature, represented as
a beautiful maiden

optō (1) choose, desire, hope (for)

pendeō, ēre, pependi hang

potior, īrī, itus gain (+ *abl.*)

sal, salis n. (m.) salt (water), sea

scopulus, ī m. rock, cliff

sedile, is n. seat, bench

septem seven

tābeō, ēre drip, soak, melt, waste

Trōs, Trōis *m.* Trojan

uncus, a, um curved, bent, hooked

vinc(u)lum, ī *n.* chain, bent, hooked

vīvus, a, um living, natural, alive

166. fronte sub adversā: i.e., the cave is at the innermost end of the bay, facing the island. **scopulis pendentibus:** abl. of quality or material; App. 330, 324.

167. vīvō saxō: denotes natural, not artificial, seats.

168. domus: in apposition with **antrum**, the cave just described; nymphs were supposed to frequent remote spots with beautiful natural scenery. **Hīc:** adv., *here*; observe that the **-i-** is long in the adv. but short in the pron. **fessās nāvēs:** PERSONIFICATION; or possibly a TRANSFERRED EPITHET, since it is actually the Trojans who are tired; App. 446.

169. ancora: anachronistic; hooked anchors were not used in the Bronze Age. **alligat (nāvēs). uncō morsū:** abl. of means; App. 331.

170. collēctis nāvibus: abl. abs.; App. 343. **omnī ex numerō:** we see from 393 that Aeneas had set out with twenty ships. For this pattern of words, see the note on [47](#).

171. magnō amōre: abl. of manner; App. 328.

172. Trōes: nom. pl., a Gk. form.

173. sale: abl. of means with **tābentēs**.

Ac primum silicī scintillam excūdit Achātēs
 175 *suscēpitque ignem foliīs atque ārida circum*
nūtrimenta dedit rapuitque in fōmite flammam.
Tum Cererem corruptam undīs Cereāliaque
arma
expediunt fessī rērum, frūgēsque receptās
et torrēre parant flammīs et frangere saxō.
 180 *Aenēās scopulum intereā cōnscendit, et*
omnem
prōspectum lātē pelagō petit, Anthea sī quem
iactātum ventō videat Phrygiāsque birēmēs
aut Capyn aut celsīs in puppibus arma Caīcī.

Achātēs, ae m. faithful comrade of Aeneas

Antheus, eī, acc. ea, m. comrade of Aeneas

āridus, a, um dry

birēmīs, is f. bireme, galley (with two banks of oars)

Caīcus, ī m. comrade of Aeneas

Capys, yos, acc. yn m. comrade of Aeneas

celsus, a, um high, lofty, towering

Cereālis, e of Ceres, goddess of grain

Cerēs, eris f. goddess of grain

cōnscendō, ere, ī, ēnsus climb, mount

corrumpō, ere, rūpī, ruptus spoil, ruin

excūdō, ere, dī, sus strike out

expediō, īre, īvī (ii), ītus bring out, prepare

folium, (i)ī n. leaf

fōmes, itis m. tinder, fuel, shaving

frangō, ere, frēgī, frāctus break, crush

frūx, frūgis f. fruit, grain

iactō (1) toss, buffet

intereā *adv.* meanwhile, meantime

lātē *adv.* widely, far and wide

nūtrimentum, **ī** *n.* food, fuel, nourishment

Phrygius, **a**, **um** Phrygian, Trojan

prōspectus, **ūs** *m.* view

rapiō, **ere**, **uī**, **ptus** snatch (up), whirl

recipiō, **ere**, **cēpī**, **ceptus** take back, recover

scintilla, **ae** *f.* spark

scopulus, **ī** *m.* rock, cliff, crag

silix, **icis** *m. (f.)* flint

suscipiō, **ere**, **cēpī**, **ceptus** catch (up), receive

torreō, **ēre**, **uī**, **tostus** parch, roast

174. **silicī**: dat. of separation; App. 305.

175. **foliīs**: abl. of means; App. 331. **circum**: adv. modifying **dedit**: *he places fuel around*; or else understand **circum (ignem)**.

177. **Cererem**: *the goddess of grain*. The use of her name here to signify the gift she gives to humans, grain, is an example of METONYMY. **Cereālia arma**: *the utensils of Ceres*, i.e., utensils or tools for grinding and for cooking grain.

178. **expediunt (ex nāvibus)**. **rērum**: gen. with the adj. **fessī**; App. 287, *weary of their misfortunes*. **receptās (ex mari)**.

179. **torrēre**: to make it easier to grind. **frangere**: to make coarse meal. **flammis...saxō**: abl. of means; App. 331.

181. **pelagō**: dat. of direction = **in pelagus**; App. 306, or else = **in pelagō**, abl. of place where; App. 319. **quem**: indef. *any*, modifying **Anthea**, acc., a Gk. form, *if he can see any Antheus*; in English we should say *if he can see anything of Antheus*.

182. **videat**: subjunctive in an indir. quest.; App. 349.

183. **Capyn**: acc., a Gk. form. **puppibus**: poetic plural. **arma**: especially shields fastened on the ship and conspicuous at a great distance.

Nāvem in cōnspectū nūllam, trēs lītore cervōs
185 *prōspicit errantēs; hōs tōta armenta sequuntur*
ā tergō et longum per vallēs pascitur agmen.
Cōnstitit hīc arcumque manū celerēsque sagittās
corripuit fidus quae tēla gerēbat Achātēs,
ductorēsque ipsōs primum capita alta ferentēs
190 *cornibus arboreīs sternit, tum vulgus et*
omnem
miscet agēns tēlīs nemora inter frondea turbam;
nec prius absistit quam septem ingentia victor
corpora fundat humī et numerum cum nāvibus
aequet;

absistō, ere, stitī cease, stop

Achātēs, ae m. faithful comrade of Aeneas

aequō (1) (make) equal

arboreus, a, um branching, tree-like

arcus, ūs m. bow

armentum, ī n. herd, drove

celer, eris, ere swift

cervus, ī m. stag, deer

cōnsistō, ere, stitī, stitus stop, settle

cōnspectus, ūs m. sight, view

cornū, ūs n. horn

corripīō, ere, uī, reptus snatch (up)

ductor, ōris m. leader

fidus, a, um faithful, trusty

frondeus, a, um leafy

gerō, ere, gessī, gestus carry (on)

humus, ī *f.* ground, soil, earth

misceō, ēre, uī, mixtus confuse, mix, mingle

nemus, oris *n.* grove, forest

numerus, ī *m.* number, multitude

pascor, ī, pāstus feed, graze

prius *adv.* first, sooner

prōspiciō, ere, spexī, spectus look out on, see

quam how, than, as

sagitta, ae *f.* arrow

septem seven

sternō, ere, strāvi, strātus lay low, spread, strew

tergum, ī *n.* back, hide, rear

trēs, tria three

turba, ae *f.* mob, crowd

vallis, is *f.* valley

vulgus, ī *n. (m.)* crowd, throng, herd

184. Nāvem (prōspicit). (in) litore: abl. of place where; App. 319. **Nāvem nūllam, trēs cervōs:** chiasmus and ASYNDETON.

185. hōs (cervōs): the three stags are at the head of the feeding herd.

186. vallēs: pl., but probably referring to a single valley; see the note on **īrae** (11), and cf. App. 243.

187. Cōnstitit (Aenēās). hīc: *adv., here;* distinguish from the pron., which has a short -i-.

188. tēla: attracted into the rel. clause, it refers back to **arcum** and **sagittās**, objs. of **corripuit**.

189–91. ductōrēs: the three stags (184). **tum vulgus (sternit) et omnem turbam miscet, agēns (eōs = cervōs) tēlis inter frondea nemora.**

190. cornibus arboreīs: abl. of quality; App. 330. **tum vulgus (sternit). vulgus:** acc., *the herd*, as opposed to the leaders, **ductōres**.

191. nemora: poetic plural. **turbam:** the **vulgus** has now become a panic-stricken and tumultuous **turba, a mob**.

192. victor: (*as*) *victor;* apposition with **Aenēās**, the understood subject.

193. humī: loc.; App. 37, c. **numerus (cervōrum). cum nāvibus = cum numerō nāvium. aequet:** temporal or anticipatory

subjunctive with **priusquam**; App. 376, *a*.

hinc portum petit et sociōs partitur in omnēs.

195 Vina bonus *quae* deinde cadīs onerārat
Acestēs

lītre Trīnacrīō dederatque abeuntibus hērōs
dīvidit, *et dictīs* maerentia *pectora* mulcet:

“Ō sociī (*neque* enim ignārī sumus ante
malōrum),

Ō passī graviōra, *dabit deus his* quoque *finem*.

200 Vōs et Scyllaeam rabiem penitusque sonantēs
accestis scopulōs, vōs et Cyclōpia saxa
expertī: revocāte *animōs* maestumque timōrem

abeō, īre, īi (īvī), itus depart

accēdō, ere, cessī, cessus approach

bonus, a, um good, kind(ly), useful

cadus, ī *m.* jar, urn

Cyclōpius, a, um Cyclopean, of the Cyclopes, huge one-eyed
giants of Sicily

deinde *adv.* then, thereupon, next

dīvidō, ere, vīsī, vīsus divide, distribute

enim *adv.* for, indeed, surely

experior, īrī, pertus try, experience

gravis, e heavy, grievous, serious

hērōs, ōis *m.* hero, mighty warrior

ignārus, a, um ignorant, inexperienced

maereō, ēre mourn, grieve (for)

malum, ī *n.* evil, misfortune, trouble

maestus, a, um sad, mournful, gloomy

mulceō, ēre, lsī, lsus soothe, calm

onerō (1) load, burden

partior, īrī, itus distribute, divide

patior, ī, passus suffer, endure
penitus *adv.* within, deep(ly), wholly
quoque also
rabiēs, ēī *f.* rage, madness, fury
revocō (1) recall, restore
scopulus, ī *m.* rock, cliff, crag

Scyllaeus, a, um of Scylla, a ravenous sea-monster, part woman and part sea creature, girdled with fierce dogs and destructive to mariners who attempted to sail past her cave situated on a narrow strait opposite the great whirlpool Charybdis

sonō, āre, uī, itus (re)sound, roar
timor, ōris *m.* fear, dread, anxiety
Trinacrius, a, um Trinacrian, Sicilian
vīnum, ī *n.* wine

194. **et partitur (cervōs) in (among) omnēs sociōs (suōs).**

195–97. **Deinde vīna, quae bonus Acestēs onerā(ve)rat (in) cadīs (in) Trīnacrīo litore et quae (ille) hērōs dederat (illis = Teucrīs) abeuntibus, dīvidit (Aenēās).** **deinde:** two syllables by SYNIZESIS. **onerā(ve)rat:** App. 204. **cadīs:** dat. of direction; App. 306; or else = **in cadīs**, abl. of place where; App. 319. **Vīna...dīvidit (Aenēās).**

196. **hērōs (Acestēs):** nom. sing., a Gk. form. Acestes had entertained Aeneas and his comrades during the preceding winter and had furnished them with supplies for the rest of their journey.
abeuntibus (Teucrīs): indir. obj. of **dederat**.

197. **pectora (suōrum sociōrum).**

199. **Ō (vōs) passī graviōra (mala). hīs (malīs):** indir. obj. of **dabit;** App. 295.

201. **acces(sis)tis:** syncopated perf.; App. 204. **vōs et:** correlative with **vōs et** in 200; ANAPHORA; App. 413. **Cyclōpia:** *of the Cyclopes*, huge one-eyed giants, one of whom, Polyphemus, had killed and eaten several of the comrades of Odysseus while they were shut up in his cave. Odysseus and his men finally succeeded in blinding Polyphemus and escaping. For the story, see 3.613–38, and Book 9 of Homer's *Odyssey*.

202. **expertī (estis).**

mittite; forsan et haec olim meminisse iuvābit.

Per variōs cāsūs, per tot discrīmina rērum

205 tendimus in Latium, sēdēs ubi fāta quiētās

ostendunt; illīc fās rēgna resurgere Troiae.

Dūrāte, et vōsmet rēbus servāte secundis.”

Tālia vōce refert cūrīsque ingentibus aeger

*spem vultū simulat, premit altum corde
dolōrem.*

aeger, gra, grum sick, weary

cor, cordis *n.* heart, spirit, feelings

discrīmen, inis *n.* crisis, danger

dolor, ōris *m.* grief, pain, suffering

dūrō (1) harden, endure

fās *n. indecl.* divine will, right, duty

fors(it)an *adv.* perhaps, perchance, possibly

illīc *adv.* there

iuvō, āre, iūvī, iūtus help, please

Latium, (i)ī *n.* district of central Italy around Rome

meminī, isse remember, recall

ōlim *adv.* once, at some time

ostendō, ere, ī, ntus show, promise

quiētus, a, um calm, peaceful

premō, ere, pressī, pressus (re)press, control

resurgō, ere, surrēxī, surrēctus rise again

secundus, a, um following, favorable

simulō (1) imitate, pretend, feign

spēs, ei *f.* hope, expectation

tot so many

varius, a, um varied, different

vultus, ūs *m.* countenance, face

203. mittite: *dismiss*. **et** = **etiam**, *even*. **haec:** obj. of **meminisse**. **forsan et haec**, etc.: *perhaps at some time we shall be glad to remember even these things*. A famous verse, often quoted. **iuvābit (nōs):** *it will please (us)*, with **meminisse** as subject.

205. tendimus (cursum) in Latium: it is curious that here Aeneas mentions Latium, since previously he has not known the name of their destination.

206. fās (est), etc.: *it is divine will that the realms of Troy rise there again*. **rēgna:** poetic plural; App. 243.

207. vōsmet: an emphatic form of **vōs**.

208. Tālia (dicta). vōce: contrasted with **corde** (209). **refert (Aenēās). cūrīs ingentibus:** abl. of cause with **aeger**; App. 332. **aeger:** concessive, i.e., *(although) sick at heart*.

209. (in) vultū: abl. of place where or (less likely) means, sharply contrasted with **corde**. **corde:** abl. of place where or (less likely) means. **spem:** contrasted with **dolōrem**. **altum corde:** *deep in his heart*. **spem...simulat, premit...dolōrem:** this figure is known as CHIASMUS. The contrast is here emphasized by placing the two pairs of words in inverse (reverse) order; that is, **spem** begins the first clause and is contrasted with **dolōrem**, which ends the second, while **simulat** ends the first clause and is thus contrasted with **premit**, which begins the second; App. 420; see the note on 184. Note also the asyndeton (lack of connective) between the two clauses, making the chiasmus all the more emphatic.

Book 1.418–440

Corripuere *viam* intereā, quā sēmita mōnstrat.
Iamque ascendēbant collem, *qui plūrimus urbī*
420 *imminet adversāsque* aspectat dēsuper *arcēs*.
Mīrātur mōlem *Aenēās*, māgalia *quondam*,
mīrātur portās strepitumque *et strāta viārum*.
Instant *ardentēs Tyrii*: *pars dūcere* mūrōs
mōlirīque *arcem et manibus* subvolvere *saxa*,
425 *pars optāre locum tēctō et* conclūdere *sulcō*;
iūra magistrātūsque legunt sānctumque
senātum.
Hic portūs aliū effodiunt; *hic alta* theātrīs
fundāmenta locant *aliū*, *immānēsque* columnās

adversus, a, um opposite, facing

ascendō, ere, ī, ēnsus ascend, mount

a(d)spectō (1) look at, see, face

collis, is m. hill

columna, ae f. column, pillar

conclūdō, ere, sī, sus (en)close

corripio, ere, uī, reptus snatch (up)

dēsuper *adv.* from above

effodio, ere, fōdī, fossus dig out, excavate

fundāmentum, ī n. foundation

immineō, ēre hang over, menace (+ *dat.*)

īnstō, āre, stitī urge on, press on (+ *dat.*)

intereā *adv.* meanwhile, meantime

iūs, iūris n. law, justice, decree

legō, ere, lēgī, lēctus choose, gather

locō (1) place, locate, establish
māgālia, ium *n.* huts, hovels
magistrātus, ūs *m.* magistrate, officer
mīror, āri, ātus wonder (at), admire

mōlēs, is *f.* mass, burden, structure
mōlior, iri, itus work, effect, make
mōnstrō (1) show, point out
mūrus, ī *m.* (city) wall, rampart
optō (1) choose, desire, hope (for)
porta, ae *f.* gate, door, opening
quā *adv.* where(by), in any way
sānctus, a, um sacred, holy, revered
sēmita, ae *f.* path
senātus, ūs *m.* senate, council of elders
strātum, ī *n.* pavement; bed
strepitus, ūs *m.* noise, uproar

subvolvō, ere, ī, volūtus roll up
sulcus, ī *m.* furrow, trench, ditch
theātrum, ī *n.* theater

418–40. Aeneas and Achates, rendered invisible by Venus, proceed to Carthage and admire the rising city.

418. (**Aenēās Achātēsque**) **corripuērunt viam**: *they hurried along their way. sēmita (sē) mōnstrat.*

419. **plūrimus**: *with imposing size. urbī*: dat. with compound; App. 298.

421. **mōlem (urbis). quondam**: before the building of the city.
Mīrātur...mīrātur: ANAPHORA, here—as often—combined with ASYNDETON.

423. **dūcere**: *extend*; this and the following infs. either depend on **Instant**; App. 259, or are to be construed as historical infs.; App. 257.

423–25. **pars, pars**: in partitive apposition with **Tyrīi**.

425. **tēctō**: *for a house*: dat. of purpose; App. 303. **conclūdere (locum tēcti) sulcō**: for the foundation.

426. magistrātūs: acc. pl.

427–28. aliī...aliī: *some...others.*

rūpibus excidunt, scaenīs decora *alta futūrīs*.

- 430 Quālis apēs aestāte *novā per flōrea rūra*
exercet *sub sōle labor, cum gentis* adultōs
ēdūcunt fētūs, *aut cum līquentia mella*
stīpant *et dulcī distendunt nectare cellās,*
aut onera accipiunt venientum, aut agmine factō
- 435 ignāvum fūcōs pecus ā praesēpibus arcent;
fervet opus redolentque thymō fraglantia
mella.
“Ō fortūnātī, *quōrum iam moenia surgunt!*”
Aenēās ait et fastīgia suspicit urbis.

adultus, a, um grown, adult

aestās, ātis f. summer

apis, is f. bee

arceō, ēre, uī keep off, defend

cella, ae f. cell, storeroom

decus, oris n. ornament, beauty, dignity

distendō, ere, ī, ntus distend, stretch

dulcis, e sweet, dear, fresh

ēdūcō, ere, dūxī, ductus lead forth

excīdō, ere, ī, sus cut out, destroy

exerceō, ēre, uī, itus be busy, train

fastigium, (i)ī n. summit, top, height

ferv(e)ō, ēre, ferbuī glow, boil

fētus, ūs m. offspring, brood, swarm

flōreus, a, um flowery

fortūnātus, a, um fortunate, blessed

fraglāns, antis fragrant, sweet-smelling

fūcus, ī n. drone

ignāvus, a, um lazy, idle

liquēns, entis liquid, flowing

mel, mellis *n.* honey

nectar, aris *n.* nectar

onus, eris *n.* burden, load

opus, eris *n.* work, deed, toil

pecus, oris *n.* flock, herd, swarm

praesēpe, is *n.* stall, hive

quālis, e such (as), of what sort, as

redoleō, ēre, uī be fragrant, smell (of)

rūpēs, is *f.* rock, cliff, crag

rūs, rūris *n.* country, rural area

scaena, ae *f.* stage, background

sōl, sōlis *m.* sun; day

stipō (1) stuff, crowd, stow

suspiciō, ere, spexī, spectus look up (at)

thymum, ī *n.* thyme, a flowering plant

429. (ex) rūpibus: the typical open-air theater of classical Greece (less frequently, Rome) was commonly excavated from a hillside.
scaenīs: dat. **decora:** apposition with **columnās.**

430–31. (tālis est labor illis) quālis (labor) exercet apēs: the SIMILE is famous. **aestāte novā:** abl. of time; App. 322.

434. venient(i)um (apium).

435. fūcōs: *the drones;* apposition with **ignāvum pecus.**

436. fragrantia: this unusual form, which appears as **flagrantia** in some of the earliest manuscripts of Vergil's works, is cognate with the English *fragrant*; but in Latin words, one of two similar consonantal sounds (here, **l** and **r**) sometimes changes so as to become more pronounceable (the process is called "dissimilation" by linguists).

437. Ō fortūnāti: substantively, *O fortunate ones!* **iam moenia surgunt:** Aeneas is impatiently looking forward to the time when the walls of his own city will rise.

438. ait: 3rd person sing. of **aiō.**

Īnfert sē saeptus nebulā (mīrābile dictū)

440 *per mediōs, miscetque virīs neque cernitur ūllī.*

īnferō, ferre, tulī, lātus bear (in, into)

mīrābilis, e wonderful, marvelous

misceō, ēre, uī, mixtus mix, mingle

nebula, ae f. cloud, mist, fog

saepiō, ire, psī, ptus hedge in, inclose

439. dictū: supine, abl. of respect with **mīrābile**; App. 271, 325.

440. per mediōs (virōs): *through the midst (of) the men*; App. 246.
(sē) miscet virīs: virīs is dat. with **miscet**; App. 297. **ūllī:** dat. of agent; App. 302.

Book 1.494–578

Haec dum Dardaniō Aenēae mīranda videntur,
495 *dum stupet obtūtūque haeret dēfixus in ūnō,*
rēgīna ad templum, formā pulcherrima Dīdō,
incessit magnā iuvenum stīpante catervā.
Quālis in Eurōtae rīpīs aut per iuga Cynthī
exercet Dīāna chorōs, quam mille secūtae
500 *hinc atque hinc glomerantur Orēades; illa*
pharetram
fert umerō gradiēnsque deās superēminet omnēs
(Lātōnae tacitum pertemptant gaudia pectus):
tālis erat Dīdō, tālem sē laeta ferēbat
per mediōs instāns operī rēgnisque futūrīs.

caterva, ae *f.* band, troop, crowd

chorus, ī *m.* chorus, dance, band

Cynthus, ī *m.* mountain in Delos, birthplace of Apollo and Diana

Dardanius, a, **um** Dardanian, Trojan

Dīāna, ae *f.* goddess of the hunt and of the mountains

dēfīgō, ere, **fīxī**, **fīxus** fix, fasten

Eurōtās, ae *m.* river of Sparta, center of the worship of Diana

exerceō, ēre, **uī**, **itus** busy, train

forma, ae *f.* form, beauty, shape

gaudium, (i)ī *n.* joy, rejoicing

glomerō (1) gather, roll together

gradior, ī, **gressus** step, go, proceed

haereō, ēre, **haesī**, **haesus** hang, cling (to)

incēdo, ere, **cessī**, **cessus** march, go (majestically)

instō, āre, **stītī** press on, urge (+ *dat.*)

iugum, *ī n.* yoke, (mountain) ridge
iuvenis, *is m. (f.)* youth, young (man or woman)
Lātōna, *ae f.* mother of Apollo and Diana
mille; *pl. milia*, **ium** *n.* thousand
mirandus, *a, um* wonderful, marvelous
obtūtus, *ūs m.* gaze, view
opus, *eris n.* work, deed, toil
Orēas, *adis f.* Oread, a mountain nymph
pertemptō (1) try; master, possess
pharetra, *ae f.* quiver
pulcher, *chra, chrum* beautiful, handsome, illustrious
quālis, *e* such (as), of what sort
rīpa, *ae f.* bank, shore
stīpō (1) stuff, crowd, throng, stow
stupeō, *ēre, uī* stand agape, be dazed
superēmineō, *ēre* tower above
tacitus, *a, um* silent, speechless, still
templum, *ī n.* temple, shrine, sanctuary

494–519. Dido visits the temple and welcomes the newly arrived Trojans.

494. Dardaniō: *Trojan*; reminding us why the scenes depicted on the temple had so much meaning for Aeneas.

496. formā: *abl. of respect with pulcherrima*; App. 325.

497. stīpante catervā: *abl. abs.*; App. 343.

498. Quālis: correlative with **tālis** (503). This SIMILE was inspired by Homer, who described the Phaeacian princess Nausicaa in similar terms when she was first seen by Odysseus (*Odyssey* Book 6).

499. Diāna: with long *-i-*; elsewhere with short *-i-*.

500. illa: Diāna. hinc atque hinc: *on this side and on that; on both sides.*

501. (in) umerō. deās (Orēadas).

502. tacitum pectus: indicating joy too deep for words.

504. per mediōs (virōs).

505 *Tum* foribus *dīvae*, *mediā* testūdine templī,
saep̄ta *armīs* soliō*que* altē subnixa resēdit.

Iūra dabat lēgēs*que* virīs, operum*que* labōrem
partibus aequābat iūstīs aut sorte trahēbat:

cum subitō *Aenēās* concursū accēdere magnō

510 *Anthea* *Sergestumque* videt fortem*que*
Cloanthum

Teucrōrumque aliōs, āter quōs aequore turbō
dispulerat penitus*que* aliās āvēxerat ōrās.

Obstipuit simul ipse, simul percussus Achātēs

laetitiā*que* metū*que*; avidī coniungere dextrās

515 *ardēbant*, sed *rēs animōs* incognita turbat.

accēdō, ere, cessī, cessus approach

Achātēs, ae *m.* faithful comrade of Aeneas

aequō (1) equal(ize)

altē *adv.* on high, loftily

Antheus, ei, acc. ea, *m.* Trojan leader

āvehō, ere, vēxī, vectus bear away

avidus, a, um eager, greedy

Cloanthus, i *m.* Trojan leader

concursum, ūs *m.* throng, crowd

coniungō, ere, iūnxī, iūnctus join

dispellō, ere, pulī, pulsus drive apart, disperse, scatter

foris, is *f.* door, gate, entrance

fortis, e strong, brave, valiant

incognitus, a, um unknown

iūs, iūris *n.* law, justice, right

iūstus, a, um just, fair, right(eous)

laetitia, ae *f.* joy, gladness, delight

lēx, lēgis *f.* law, regulation, decree
metus, ūs *m.* fear, anxiety, dread
obstipēscō, ere, stipuī stand agape
opus, eris *n.* work, deed, toil
penitus *adv.* deep within, deeply, wholly
percutiō, ere, cussī, cussus strike, astound
residō, ere, sēdī sit down
saepiō, ire, psī, ptus hedge in, enclose
Sergestus, ī *m.* Trojan leader
solium, (i)ī *n.* throne, seat
sors, rtis *f.* lot, fate, destiny
subitō *adv.* suddenly
subnixus, a, um resting on (+ *abl.*)
templum, ī *n.* temple, shrine, sanctuary
testūdō, inis *f.* tortoise, vault, dome
turbō (1) confuse, disturb, perplex
turbō, inis *m.* whirl(wind, pool), storm

505. **divae:** *of the shrine* (lit. *of the goddess*).

505–6. **(in) foribus, (in) testūdīne, (in) soliō.**

507. **virīs (Tyriīs):** her subjects. The use of temples for the transaction of public business was very common in ancient Rome; hence Vergil assigns a similar custom to the Carthaginians.

508. **sorte trahēbat:** *assigned the work by lot.*

509–12. **cum Aenēās subitō videt accēdere Anthea** (acc.)
Sergestumque fortemque Cloanthum aliōsque Teucrōrum, quōs āter turbō dispulerat (in) aequore. concursū magnō: *abl. of manner; App. 328. (ad) aliās ōrās.*

513. **ipse:** Aeneas; see the note on 114. **simul...simul = et...et. percussus (est).**

515. **rēs incognita:** the uncertainty of the situation keeps them silent.

Dissimulant *et* nūbe cavā specularunt amictī
quae fortūna virīs, classem quō litore linquant,
quid veniant; cūnctīs nam lēctī nāvibus ībant
519 ōrantēs veniam *et* templum clāmōre petēbant.

amiciō, īre, uī (ixī), ictus enfold, wrap

cavus, a, um hollow

dissimulō (1) hide, disguise

legō, ere, lēgī, lēctus choose, gather

linquō, ere, liquī, lictus leave, desert

nūbēs, is *f.* cloud, mist, fog

ōrō (1) pray (for), entreat, beseech

speculor, āri, ātus spy out, watch

templum, ī *n.* temple, shrine, sanctuary

venia, ae *f.* favor, grace, pardon

516. Dissimulant (animōs).

517. quae (sit) fortūna: indir. quest.; App. 349. **virīs:** dat. of possession. **(in) quō litore.**

517–18. linquant, veniant: subjunctives in indir. quest.; App. 349.

518. quid = cūr, why? (virī) lēctī. (ex) cūnctīs nāvibus.

519. clāmōre: abl. of manner; App. 328.

520 Postquam intrōgressī et cōram data cōpia
fandī,
maximus Īlioneus placidō sic pectore coepit:
 “Ō rēgīna, novam cui condere Iuppiter urbem
 iūstitiāque dedit gentēs frēnāre superbās,
 Trōes tē miserī, ventīs maria omnia vectī,
 525 ōrāmus: prohibē infandos ā nāvibus ignēs,

coepī, isse, **ptus** begin, commence
condō, ere, **didī**, **ditus** found, establish; hide, bury
cōpia, ae *f.* abundance, plenty, forces
cōram *adv.* before the face, face to face, openly
frēnō (1) curb, check, restrain
Īlioneus, eī *m.* Trojan leader
infandus, a, **um** unspeakable, accursed
intrōgredīor, ī, **gressus** step in, enter
iūstitia, ae *f.* justice, equity, righteousness, uprightness
ōrō (1) beseech, pray (for), entreat
placidus, a, **um** peaceful, calm, quiet
postquam after (that), when
prohibeō, ēre, **uī**, **itus** prohibit, hold back, keep away
superbus, a, **um** proud, haughty
Trōs, Trōis *m.* Trojan
vehō, ere, **vēxī**, **vectus** carry, convey

520–60. Ilioneus, leader of a group of Aeneas’ followers who do not know whether their leader has survived the storm at sea, addresses the Carthaginian queen Dido, asking for her assistance and protection. In his speech, he summarizes the purpose of the Trojans’ journey, and gives the queen a brief but glowing introduction to the character of Aeneas. Aeneas and Achates, protected by the cloud poured around them by Venus, observe the exchange but are themselves unobserved.

520. intrōgressī (sunt): a metrically convenient variation on **ingressī**. **data (est).**

521. maximus Īlioneus: greatest because he is probably the oldest of the Trojan exiles in Aeneas' entourage, and so the most suited to lead. The ending of his name, **-eus**, is a diphthong (i.e., a single syllable). **placidō...pectore:** abl. of description or manner; Ilioneus speaks in peaceful tones in hopes of being welcomed by Dido.

522–23. cui...Iuppiter...dedit: the HYPERBATON of Ilioneus' opening words suggests the lofty aspiration of his speech. **condere...frēnāre:** infinitival dir. objs. of **dedit**.

523. iūstitiā: abl. of means or manner; to be understood with **frēnāre**. The way the noun is set off here at the beginning of the line places added emphasis on it. **gentēs...superbās:** the surrounding peoples of north Africa, with whom Dido had to negotiate to acquire the land settled by her people.

524. Trōes...miserī: by characterizing them as helpless, Ilioneus throws himself and his men on Dido's mercy. **(per) maria omnia.**

525–26. Ilioneus uses a TRICOLON marked by ALLITERATION to express his request for assistance; the emphasis thus created draws attention to the most important word in these two lines, **piō**.

parce piō generī et propius rēs aspice nostrās.
Nōn nōs aut ferrō Libycōs populāre penātes
vēnimus, aut raptās ad litora vertere praedās;
non ea vīs animō nec tanta superbia victīs.

530 *Est locus, Hesperiam Graī cognōmine dicunt,*
terra antiq̄ua, potēns armīs atque ūbere glaebae;
Oenōtrī coluēre virī; nunc fāma minōrēs
Ītaliā dixisse ducis dē nōmine gentem.

aspiciō, ere, spexī, spectus look at, look upon, behold, look

cognōmen, inis n. (sur)name, cognomen, nickname

colo, ere, ui, cultus cultivate, dwell (in), cherish, honor

dux, ducis m. (f.) leader, conductor, guide

glæba, ae f. a lump of earth, clod

Graius, a, um Greek

Hesperia, ae f. Hesperia, Italy; lit., the western place

Libycus, a, um Libyan, of Libya, a country of North Africa

minores, um m. lit. smaller or younger ones; descendants
(comparative of *parvus*)

Oenōtrus, a, um Oenotrian

parcō, ere, pepercī, parsus spare (+ *dat.*)

penātēs, ium m. household gods

populō (1) devastate, plunder, ravage

potēns, entis powerful, ruling (+ *gen.*)

praeda, ae f. booty, spoils, prey

propior, propius nearer, closer

rapiō, ere, uī, ptus snatch (away), seize, ravish; whirl

superbia, ae f. loftiness, haughtiness, pride, arrogance

ūber, eris n. udder, breast; (symbol of) fertility

vertō, ere, ī, rsus (over)turn, (ex)change

527–28. Ilioneus assures Dido that they are not pirates or thieves.

populāre and **vertere** are complementary infs. with **vēnimus** (perf.), standing in for the usual construction of expressions of purpose with **ut** + subjunctive, i.e., **ut popularēmus** / **ut verterēmus**. **vertere**: i.e., to divert the stolen property from its rightful location and take it towards the ships. The simple form of the verb is substituted here for a compound, probably **advertere**.

529. non...animō nec...victis (est): the two nouns, both dat. of reference or possession, may be construed separately or as an instance of HENDIADYS, i.e., **animō victōrum**.

530. cognōmine: abl. of specification.

531. potēns armīs atque ūbere glaebae: the two nouns, abl. of specification or respect, define Hesperia as a land suited for both war (**armīs**) and peace (**ūbere glaebae**).

532. Oenōtrī: inhabitants of southern Italy. **coluēre** = **coluērunt**. **fāma (est)**: followed by indir. stmt.

533. Ītaliā...ducis dē nōmine gentem: the adj. **Ītal(i)us**, according to Ilioneus, is said to be derived from the name of the leader of the Oenotrians, i.e., Italus.

Hic cursus fuit,

535 *cum* subitō adsurgēns *flūctū* nimbōsus Oriōn
in vada caeca *tulit* penitusque procācibus
Austrīs
perque undās superante salō *perque* invia saxa
dispulit; *hūc* paucī vestrīs adnāvimus ōrīs.

adnō (1) swim, to, swim up to

adsurgō, ere, surrēxī, surrēctus rise up, rise, stand up

Auster, trī m. the south wind

caecus, a, um blind, dark, hidden

dispellō, ere, pulī, pulsus drive apart, disperse, scatter

inviūs, a, um pathless, trackless

nimbōsus, a, um stormy, rainy

Oriōn, ōnis m. the storm-bringing constellation, named for a famous hunter transported to heaven

paucus, a, um little, few, light, scanty

penitus *adv.* deep within, deeply, wholly

procāx, procācis bold, insolent, wanton

salum, ī n. swell (of the sea); sea

subitō *adv.* suddenly

superō (1) surmount, surpass, overcome, survive

vadum, ī n. shallow, shoal, depth(s)

vester, tra, trum your(s), your own

534. This is the first of about fifty “half-lines” in the *Aeneid*. Some scholars consider them to be proof that Vergil did not quite finish the *Aeneid* before he died, although it is sometimes possible to hypothesize that the slight breaks these lines introduce into the rhythm of the poem are meant to underscore the meaning of the text. Here, for example, it is possible to imagine Ilioneus pausing momentarily, perhaps overwhelmed by his memories, before plunging into a description of the destructive storm.

535. **flūctū**: abl. of place where. **nimbōsus Oriōn**: the constellation known as Orion was thought to represent a mythical hunter

transformed by Jupiter into a constellation, visible in the northern hemisphere during the fall and winter. His epithet associates him with the storms common at this time of year.

536–38. tulit...dispulit (understand **nōs** or **nāvēs**). **procācibus Austrīs**: abl. abs.

537. perque...perque: POLYSYNDETON emphasizes the incessant battering they received in the storm. **superante salō**: abl. abs.

538. pauci: nom. pl. subject of **adnāvimus**. **vestris...ōris**: dat. of motion towards rather than the more usual **ad** (+ acc.).

*Quod genus hoc hominum? Quaeve hunc tam
barbara mōrem*

540 *permittit patria? Hospitiō prohibēmur
harēnae;*

bella cient primāque vetant cōsistere terrā.

*Sī genus hūmānum et mortālia temnitis arma,
at spērāte deōs memorēs fandī atque nefandī.*

*Rēx erat Aenēās nōbīs, quō iūstior alter,
545 nec pietāte fuit, nec bellō maior et armīs.*

alter, era, erum one (of two), other (of two), second

barbarus, a, um foreign, strange, barbarous, uncivilized

cieō, ēre, cīvī, citus (a)rouse, stir (up)

cōsistō, ere, stitī, stitus stand (fast), rest, stop, settle

fandus, a um to be uttered, right, just

harēna, ae f. sand

homō, inis m. (f.) man, mortal, human

hospitium, (i)ī n. hospitality, welcome

hūmānus, a, um of man, human

iūstus, a, um just, fair, right(eous)

memor, oris remembering, mindful, unforgetting (+ *gen.*)

mortālis, e human, mortal

mōs, mōris m. custom, ritual, manner

nefandus, a, um unspeakable, unutterable

patria, ae f. homeland, country

permittō, ere, mīsī, missus entrust, allow

pietās, ātis f. loyalty, devotion, (sense of) duty

prohibeō, ēre, uī, itus prohibit, hold back, keep away

spērō (1) hope (for, to), expect, suppose

tam adv. so (much), such

temnō, ere scorn, disdain, despise
veto, āre, uī, itus forbid, prevent

539. Quod (est)? hoc: a long syllable, reflecting the earlier form of the demonstrative, **hocce. hominum:** partitive gen. **hunc...mōrem:** Ilioneus will explain what he means by this phrase in the next two verses.

540–41. Ilioneus refers here to events not described by Vergil: it seems that someone (he presumes the Carthaginians are responsible) is actively attempting to prevent him and the other survivors of the storm from landing on the shore and taking shelter there; they are threatening war if the Trojans do not move on. **Hospitiō:** abl. of separation with **prohibēmur. primā...terrā:** abl. of place where. Land is described as **prima** here to reflect the perspective of those at sea: the shore is the first thing sailors see, and the first thing they touch upon landing.

542–43. A pres. general condition; the adversative particle **at** suggests that **sī** should be translated *even if*. **genus hūmānum et mortālia...arma:** CHIASMUS. **deōs memorēs (futūrōs esse):** indir. stmt. after **spērāte. fandī atque nefandī:** originally gerunds, but here they have lost most of their verbal quality and can be simply translated as *right and wrong*.

544. nōbīs: dat. of possession. **quō:** abl. of comparison with **iūstior** and **maior** (545).

545. pietāte: abl. of respect or specification with **iūstior. bellō... armīs:** abl. of respect or specification with **maior**.

*Quem sī fāta virum servant, sī vēscitur aurā
 aetheriā neque adhūc crūdēlibus occubat
 umbrīs,
 nōn metus, officiō nec tē certāsse priōrem
 paeniteat. Sunt et Siculīs regiōnibus urbēs
 550 armaque Troiānōque ā sanguine clārus Acestēs.
 Quassātam ventīs liceat subdūcere classem
 et silvīs aptāre trabēs et stringere rēmōs,
 sī datur Ītaliā sociīs et rēge receptō
 tendere, ut Ītaliā laetī Latiumque petāmus;*

adhūc *adv.* to this point, till now

aetherius, a, um of the upper air, high in the air, airy, ethereal

aptō (1) equip, make ready, furnish

certō (1) strive, fight, vie, contend

clārus, a, um clear, bright, illustrious

crūdēlis, e cruel, bloody, bitter

Latium, (i)ī n. Latium, district of central Italy

licet, ēre, uit, itum it is permitted

metus, ūs m. fear, anxiety, dread

occubō, āre lie prostrate, lie dead

officiūm, ī n. service, kindness, favor, courtesy

paeniteō, ēre, uī repent, be sorry

prior, ius sooner, former, first, prior

quassō (1) shake, shatter, toss

recipiō, ere, cēpī, ceptus receive, accept, take back, recover

regiō, ōnis f. district, region, quarter

Siculus, a, um Sicilian, of Sicily, a large island south of Italy

stringō, ere, strinxī, strictus graze

subdūcō, ere, dūxī, ductus take away, remove, beach, bring

out of water

trabs (trabēs), trabis *f.* beam, timber, tree

Troiānus, a, um Trojan, of Troy

vēscor, ī use as food, feed upon, eat (+ *abl.*)

546–47. Quem = hunc. sī vēscitur aurā aetheriā: a picturesque equivalent of **sī vivit. vēscitur:** takes *abl.*; App. 342.

548–49. nōn metus (est nōbīs et tibi). officiō: *abl.* of specification. **nec tē certā(vi)sse priōrem (esse).** **paeniteat:** jussive subjunctive.

549–50. Sunt et: as his confidence grows in Dido's presence, Ilioneus begins to think of additional information he might offer her to convince her to help them. **urbēs armaque...Acestēs:** Ilioneus assures Dido that he and his followers have some resources after all: Sicily offers the Trojans centers of civilization (**urbēs**), the ability to protect themselves (**arma**), and a distinguished leader (**Acestēs**) to take Aeneas' place if need be.

551–52. ventis: *abl.* of means. **subdūcere...aptāre...stringere:** complementary inf. with **liceat** (jussive subjunctive). **silvis:** *abl.* of place where. **stringere:** Ilioneus uses this verb to describe the process of stripping tree branches of foliage in order to turn them into oars.

553–54. Ītaliām: *acc.* of place towards which; the prep. is sometimes omitted (as here) in poetry. **sociis et rēge receptō:** *abl.* abs.; the participle is sing. in agreement with the noun closer to it, but should be understood with both. **Ītaliām laetī Latiumque:** the combination of **l-**, **-a-**, and **t-** sounds in these words is an example of assonance enhanced by ALLITERATION; here, it draws attention to **laetī** (and hints at a pun on **laetī** and **Latium**).

555 *sīn absūmpta salūs, et tē, pater optime
Teucrum,*
pontus habet Libyae nec spēs iam restat Iūli,
at freta Sīcaniae saltem sēdēsque parātās,
unde hūc advectī, rēgemque petāmus Acestēn.”
Tālibus Ilioneus; cūnctī simul ōre fremēbant
 560 Dardanidae.

absūmō, ere, sūmpsi, sūmptus take away, diminish, use up, consume

ādvehō, ere, vēxī, vectus carry, convey (away)

Dardanidēs, ae m. Dardanian, Trojan

fremō, ere, uī, itus murmur, lament, groan, roar, rage

fretum, ī n. strait, sound, channel, narrow sea

Ilioneus, eī m. Trojan leader

Iūlus, ī m. Ascanius, son of Aeneas

Libya, ae f. country of North Africa

optimus, a, um best, finest (superl. of **bonus**)

pontus, ī m. sea, waves

restō, āre, stitī remain, be left

saltem adv. at least, at any rate

salūs, ūtis f. safety, salvation, health

Sīcania, ae f. Sicily, a large island south of Italy

sīn if however, if on the contrary, but if

spēs, speī f. hope, expectation

unde from where, from which source

555. absūmpta (est) salūs. tē, pater optime Teucrum:

APOSTROPHE, used ironically here. Ilioneus thinks Aeneas may well be dead, when in fact he is present but unseen.

556. spēs...Iūli: i.e., hope for his survival; **Iūli** is objective gen.

557. at...saltem: still, at least.

558. advectī (sumus). petāmus: hortatory subjunctive.

560. On the half-lines in the *Aeneid*, see note on [534](#).

*Tum breviter Dīdō vultum dēmissa profātur:
“Solvite corde metum, Teucrī, sēclūdite cūrās.
Rēs dūra et rēgnī novitās mē tālia cōgunt
mōlirī et lātē finēs custōde tuērī.*

565 *Quis genus Aeneadum, quis Troiae nesciat
urbem,
virtūtēque virōsque aut tantī incendia bellī?
Nōn obtūnsa adeō gestāmus pectora Poenī,
nec tam āversus equōs Tyriā Sōl iungit ab urbe.*

adeō *adv.* to such an extent, so (much)

Aeneadae, (ār)um *m.* descendants (followers) of Aeneas

āvertō, ere, ī, rsus turn away, avert

breviter *adv.* shortly, briefly, concisely

cōgō, ere, coēgī, coāctus bring together, force, muster, compel

cor, cordis *n.* heart, spirit, feelings

custōs, ōdis *m. (f.)* guard(ian), keeper

dēmittō, ere, misi, missus send down, let down, drop, lower,
derive

dūrus, a, um hard(y), harsh, rough, stern

gestō (1) bear, wear, carry

incendium, ī *n.* a burning, fire, conflagration

iungō, ere, iūnxī, iūctus join, unite

lātē *adv.* widely, far and wide

metus, ūs *m.* fear, anxiety, dread

mōlior, irī, ivī (iī), itus undertake, (strive to) accomplish, do

nesciō, ire, ivī, (iī) not know, know not, be ignorant

novitās, ātis *f.* newness, novelty

obtundō, ere, tudī, tūsus (tūnsus) blunt, weaken, exhaust,
make dull

Poenus, a, um Phoenician, Carthaginian

profor, āri, ātus speak (out), say

sēclūdō, ere, sī, sus shut off, seclude, part

sōl, sōlis m. sun; day; personified as **Sōl, Sōlis m.** sun-god

solvō, ere, ī, solūtus loose(n), release, break down, free, pay

tueor, ēri, itus (tūtus) watch, look at, protect, eye

tam adv. so (much), such

virtūs, ūtis f. manliness, excellence in battle, valor

vultus, ūs m. countenance, face

561–78. Dido responds to Ilioneus, offering the Trojans her hospitality. She indicates her willingness to let them settle in Carthage with her people if they wish, but also says that, should they prefer, she will assist them to continue their voyage. Finally, she promises to send out a search party to ascertain the whereabouts of Aeneas.

561. vultum: to be construed either as dir. obj. of the participle **dēmissa** (*having been cast down*), treated here as a Gk. middle participle capable of having a dir. obj. (*having cast down her face*) or as an acc. of respect, often called the Greek accusative (*having been cast down with respect to her face*); App. 309, a.

562. corde: abl. of separation.

564. custōde: abl. of means; the sing. is used as a collective in place of the pl.

565. nesciat: potential or deliberative subjunctive.

567. Poenī: nom. pl.; Dido speaks on behalf of her people.

568. *Nor does the Sun yoke his horses so far from the Tyrian city.* Dido uses this expression to convey the idea that her people and the Trojans are not so different from each other—they live in the same part of the world, and share the same sunlight. Ilioneus can thus be confident that his requests will be met with civilized hospitality, similar to what the Trojans themselves would offer to newcomers.

Seu vōs Hesperiam *magnum* Sāturniaque arva
 570 sive Erycis *finēs rēgemque* optātis Acestē,
 auxiliō tūtōs dīmittam opibusque iuvābō.
Vultis et his mēcum pariter cōsidere rēgnis?
Urbem quam statuō, vestra est; subdūcite nāvēs;
 Trōs Tyriusque mihī nūllō discrīmine agētur.
 575 Atque utinam rēx ipse Notō compulsus eōdem
 adforet Aenēās! Equidem per litora certōs
 dīmittam et Libyae lūstrāre extrēma iubēbō,
 sī quibus ēiectus silvīs aut urbibus errat.”

auxilium, (i)ī *n.* aid, help, assistance

certus, a, um fixed, sure, certain, reliable

compellō, ere, puli, pulsus drive, compel, force

cōsidō, ere, sēdī, sessus sit (down), settle

discrīmen, inis *n.* crisis, danger

dīmittō, ere, mīsī, missus send out, scatter, dismiss

ēiciō, ēicere, ēiēcī, ēiectus cast out, eject

equidem *adv.* indeed, truly, surely

Eryx, ycis *m.* Eryx, a mountain in western Sicily named after a son of Venus (and half-brother of Aeneas) who settled there

extrēmus, a, um extreme, farthest, last

Hesperia, ae *f.* Hesperia, Italy; lit., the western place

iuvō, āre, iūvi, iūtus help, please

Libya, ae *f.* country of North Africa

lūstrō (1) purify, survey, traverse

Notus, ī *m.* (south) wind

ops, opis *f.* help, resources, power, wealth

optō (1) choose, desire, hope (for)

pariter *adv.* equally, side by side

Sāturnius, a, um (born) of Saturn, father of Jupiter and Juno

sīve, seu whether, or, either if, or if

statuō, ere, uī, ūtus set (up), found

subdūcō, ere, dūxī, ductus take away, remove, beach, bring out of water

Trōs, Trōis *m.* Trojan

tūtus, a, um protected, safe, secure

utinam *adv.* oh that!, I wish that!

vester, tra, trum your(s), your own

569–70. Dido displays her familiarity with the geography of the western Mediterranean—she not only refers to the places and people mentioned by Ilioneus (**Hesperiam magnam; rēgem...Acestēn**) but adds a few details that will be important later in the *Aeneid*: when the Trojans return to Sicily in Book 5, they will be in the territory once ruled by Eryx, a son of Venus (and so half-brother of Aeneas); and in Book 8, Evander will explain to Aeneas that Italy is called Saturnian because Saturn came to hide there when he was driven into exile by Jupiter.

571. auxiliō...opibusque: abl. of means.

572. his...rēgnis: abl. of place where.

573. Urbem: acc. in agreement with **quam** rather than the more logical nom.; this construction is sometimes known by the name relative attraction.

574. mihi: dat. of agent.

576. adforet = adfutūrus esset; the infinitival form **fore** (= **esse**) and the compounds derived from it provide a convenient metrical alternative for the longer forms. **certōs:** *men I can be sure of.*

578. sī (ali)quibus...silvis aut urbibus: abl. of place where.

Selections from

Book 2



Invadunt urbem somno vinoque sepultam (2.265)

Illustration for Book 2

“Into the darkened city” by Thom Kapheim

Book 2.40–56

40 *Prīmus ibi ante omnēs magnā comitante
catervā*

*Lāocoōn ardēns summā dēcurrit ab arce,
et procul ‘Ō miserī, quae tanta īnsānia, cīvēs?
Crēditis āvectōs hostēs? Aut ūlla putātis
dōna carēre dolīs Danaum? Sīc nōtus Ulixēs?*

45 *Aut hōc inclūsī lignō occultantur Achīvī,
aut haec in nostrōs fabricāta est māchina mūrōs,
īnspectūra domōs ventūraque dēsuper urbī,
aut aliquis latet error; equō nē crēdite, Teucrī.
Quidquid id est, timeō Danaōs et dōna ferentēs.’*

Achīvus, a, um Achaean, Greek

aliquis (quī), qua, quid (quod) some(one), any(one)

āvehō, ere, vēxī, vectus carry, convey (away)

careō, ēre, uī, itus be free from, lack (+ *abl.*)

caterva, ae f. crowd, band, troop

cīvis, is m. (f.) citizen, compatriot

comitō (1) accompany, attend, escort, follow

crēdō, ere, didī, dītus believe, trust (+ *dat.*)

dēcurrō, ere, (cu)currī, cursus run down

dēsuper *adv.* from above

dolus, ī m. deceit, wiles, trick, fraud

error, ōris m. error, deceit, trick

fabricō (1) fashion, make

hostis, is m. (f.) enemy, foe, stranger

ibi *adv.* there, then

inclūdō, ere, sī, sus (en)close, confine

īnsānia, *ae f.* madness, frenzy, folly
īnspiciō, *ere*, **spexī**, **spectus** look into

Lāocoōn, *ontis m.* Trojan priest of Neptune

lateō, *ēre*, **uī** lie hidden, hide, lurk

lignum, *ī n.* wood, timber

māchina, *ae f.* machine, engine, device

mūrus, *ī m.* (city) wall, rampart

nōtus, *a, um* (well) known, familiar

occultō (1) hide, conceal, secrete

putō (1) suppose, think, consider

quisquis, **quidquid** whoever, whatever

timeō, *ēre*, **uī** fear, dread, be anxious

Ulixēs, *is (eī, ī) m.* Odysseus, the wily Greek leader who is the central character in Homer's *Odyssey* (his name in Latin is **Ulixes**, or **Ulysses**)

40–56. Laocoon, priest of Neptune, tries to avert disaster by taking the lead and striking the side of the horse with his spear.

40. **comitante catervā**: *abl. abs.*; App. 343.

42. **et procul (clāmat). īnsānia (est ista).**

43. **āvectōs (esse).**

44. **dolis**: *abl. of separation with carēre*; App. 340. **dōna Dana(ōr)um. nōtus (est vōbīs) Ulixēs**: Odysseus (Latin, **Ulixēs** or **Ulysses**), Greek instigator of cunning, craft, and treachery. Here, his name is symbolic of the Greeks as a whole.

45. **(in) hōc lignō = in hōc equō, quī est dē lignō factus**:
METONYMY.

46. **māchina (belli).**

47. **īnspectūra, ventūra**: the fut. participles denote purpose; App. 274. **urbī**: *dat. of direction* = **in urbem**; App. 306.

48. **nē crēdite**: **nē** with the imperat. is a poetic use, = **nōlite crēdere**; App. 256, *a. equō*: *dat. with crēdō*; App. 297.

49. **timeō Danaōs et dōna ferentēs**: a proverbial line. The Greeks are so treacherous that they are not to be trusted even when making gifts (sacrificing, as in this case) to their gods.

50 *Sic fātus validīs ingentem vīribus hastam
in latus inque ferī curvam compāgibus alvum
contorsit. Stetit illa tremēns, uterōque recussō
īnsonuēre cavae gemitumque dedēre cavernae.
Et, sī fāta deum, sī mēns nōn laeva fuisset,*
55 *impulerat ferrō Argolicās foedāre latebrās,
Troiaque nunc stāret, Priamīque arx alta manērēs.*

alvus, ī f. belly, body

Argolicus, a, um Argive, Greek

caverna, ae f. hollow, cavity, cave

cavus, a, um hollow, vaulted

compāgēs, is f. joint, seam, fastening

contorqueō, ēre, rsī, rtus hurl, twirl

curvus, a, um f. curved, crooked

ferus, ī m. beast, monster, horse

foedō (1) befoul, defile; mar, mangle

gemitus, ūs m. groan, roar, moan

hasta, ae f. spear, lance, dart

impellō, ere, puli, pulsus impel, drive

insonō, āre, uī (re)sound, roar, echo

laevus, a, um left, foolish, unlucky

latebra, ae f. hiding place, cavern, lair

latus, eris n. side, flank

recutiō, ere, cussī, cussus strike (back), shake

tremō, ere, uī tremble, quiver, shake

uterus, ī m. belly, womb

validus, a, um strong, mighty

50. validīs ingentem vīribus hastam: interlocked order,
SYNCHYSIS; App. 442. **vīribus:** abl. of manner; App. 328; from **vīs**, not

vir, as may be seen from the quantity of the **-i-** as well as from its third-declension ending.

51. ferī = equī. compāgibus: with **curvam**, abl. of manner or means; App. 328, 331.

52. illa = hasta. uterō recussō: abl. abs. with causal force; App. 343, *a*.

53. insonuēre, dedēre = insonuērunt, dedērunt: App. 204, 4. **gemitum:** the hollow sound is described ominously, and almost as if the wooden horse were alive.

54–56. fuisset, stāret, manērēs: contrary-to-fact condition, with indicative (**impulerat**) instead of the standard subjunctive (**impulisset**) in the apodosis; App. 382, *d. sī fāta deum, sī mēns nōn laeva fuisset:* the combination of ANAPHORA and ASYNDETON links the two subjects closely, and suggests that the verb and predicate adj. are to be understood with each. **laeva:** here, not just passively *unlucky*, but downright *hostile*.

55. (Lāocoōn nōs) impulerat.

56. manērēs: observe the change to the 2nd person sing.; personification and APOSTROPHE add to the pathos.



Laocöon and his sons, Vatican

Photograph by Raymond V. Schoder, S.J.

Book 2.201–249

Lāocoōn, *ductus* Neptūnō sorte sacerdōs,
sollemnēs taurum *ingentem* mactābat *ad ārās*.
Ecce autem *geminī ā* Tenedō tranquilla *per* alta
(horrēscō *referēns*) immēnsis orbibus anguēs
205 incumbunt *pelagō* pariterque *ad litora tendunt*;
pectora quōrum inter flūctūs arrēcta iubaeque
sanguineae superant *undās*, *pars* cētera pontum
pōne legit sinuatque immēnsa volūmine terga.

altum, ī *n.* the deep (sea); heaven

anguis, is *m. (f.)* snake, serpent

arrigō, ere, **rēxī**, **rēctus** raise, rear

autem *adv.* moreover, but, however

cēterus, a, **um** rest, remaining, other

ecce see! look! behold!

horrēscō, ere, **horruī** shudder, tremble

immēnsus, a, **um** immense, immeasurable

incumbō, ere, **cubui**, **cubitus** lean upon, hang over, lower
(over) (+ *dat.*)

iuba, ae *f.* mane, crest

Lāocoōn, **ontis** *m.* Trojan priest of Neptune

legō, ere, **lēgī**, **lēctus** choose; skim

mactō (1) sacrifice, slaughter; honor

Neptūnus, ī *m.* Neptune, god of the sea

orbis, is *m.* circle, fold, coil; earth

pariter *adv.* equally, side by side

pōne *adv.* behind, after

pontus, ī *m.* sea, waves

sacerdōs, **dōtis** *m. (f.)* priest(ess)

sanguineus, a, um bloody, blood-red

sinuō (1) fold, curve, twist, wind

sollemnis, e annual, customary, solemn

sors, rtis f. lot, fate, destiny, oracle

superō (1) surmount, overcome, survive

taurus, ī m. bull, bullock, ox

Tenedos, ī f. small island near Troy

tergum, ī n. back, body, rear

tranquillus, a, um tranquil, calm

volūmen, inis n. fold, coil, roll

201–227. As a punishment for Laocoon, who had struck the wooden horse with his spear, two serpents come from Tenedos and destroy him and his two little sons.

201. Neptūnō: dat. of reference; App. 301. **ductus sorte:** *drawn (chosen) by lot.*

203–4. autem ecce geminī anguēs immēnsis orbibus—horrēscō (haec dicta) referēns—(venientēs) ā Tenedō: symbolizing the later coming of the Greek ships from Tenedos, bringing destruction with them. **horrēscō referēns:** Aeneas was indeed an eyewitness, and his use of the pres. tense through much of this passage makes the recollection vivid for his listeners. **immēnsis orbibus:** abl. of quality or manner; App. 330, 328.

205. pelagō: dat. with compound **incumbunt;** App. 298.

206. pectora arrēcta: the snakes seem almost to stand on the water.

208. volūmine: abl. of manner or respect; App. 328, 325.

Fit sonitus spūmante salō; *iamque arva tenēbant*
 210 *ardentēsque oculōs suffectī sanguine et ignī*
sībila lambēbant linguīs vibrantibus ōra.
 Diffugimus vīsū exsanguēs. *Illī agmine certō*
Lāocoōnta petunt; et primum parva duōrum
corpora nātōrum serpēns amplexus uterque
 215 *implicat et miserōs morsū dēpascitur artūs;*
post ipsum auxiliō subeuntem ac tēla ferentem
corripiunt spīrīsque ligant ingentibus; et iam
bis medium amplexī, bis collō squāmea circum

amplector, ī, plexus embrace, enfold

artus, ūs *m.* joint, limb, body

auxilium, (i)ī *n.* help, aid, assistance

bis twice

certus, a, um sure, fixed, certain, reliable

collum, ī *n.* neck

corripiō, ere, uī, reptus seize, snatch up

dēpascor, ī, pāstus feed on, devour

diffugiō, ere, fūgī flee apart, scatter

duo, ae, o two

exsanguis, e bloodless, lifeless, pale

fiō, fierī, factus become, arise

implicō, āre, āvī (uī), ātus (itus) entwine

Lāocoōn, ontis *m.* Trojan priest of Neptune

lambō, ere lick, lap

ligō (1) bind, tie, fasten

lingua, ae *f.* tongue, language

morsus, ūs *m.* bite, biting, jaws, fangs

parvus, a, um small, little

post *adv.* afterward; *prep.* + *acc.* after, behind

salum, ī n. sea, swell (of the sea)

serpēns, entis m. (f.) serpent, snake

sibilus, a, um hissing, whirring

sonitus, ūs m. sound, roar, noise, crash

spīra, ae f. fold, coil, spire

spūmō (1) foam, froth, spray

squāmeus, a, um scaly

sufficiō, ere, fēcī, fectus supply, suffuse

uterque, utraque, utrumque each, both

vibrō (1) quiver, vibrate, dart

vīsus, ūs m. sight, view, vision, aspect

209. spūmante salō: abl. abs.; App. 343.

210. oculōs: obj. of the participle **suffectī**, treated here as a Gk. middle participle capable of having a dir. obj.; alternatively, **oculōs** is a so-called Gk. acc., i.e., acc. of respect (*suffused with respect to their eyes*); App. 309, *a*.

212. Diffugimus: Aeneas inserts himself and his companions again into the scene. **vīsū:** either abl. of cause with **exsanguēs**, or abl. of separation with **diffugimus**; App. 332.

213. Lāocoōnta: acc., a Gk. form; App. 68.

213–14. parva duōrum / corpora nātōrum: the interlocked word order is a verbal approximation of the sight described.

216. ipsum (Lāocoōnta). auxiliō: dat. of purpose; App. 303.

218. circum: with **datī** = **circumdatī**, *placed around*; the separation into two separate words of the parts of a compound is called TMESIS (“cutting”). **medium (illum = Lāocoōnta). collō:** dat. with the compound **circumdatī**; App. 298.

terga *dati* superant *capite et cervicibus altis*.

220 *Ille simul manibus tendit divellere nodos*

perfusus saniē vittās *atrōque* venenō,

clāmōrēs simul horrendōs *ad sidera tollit*:

quālis mūgītus, *fūgit cum* saucius *āram*

taurus *et* incertam excussit cervīce secūrim.

225 *At geminī lāpsū dēlūbra ad summa* dracōnēs

effugiunt saevaeque *petunt* Trītōnidis *arcem*,

sub pedibusque deae clipeique sub orbe teguntur.

cervix, icis *f.* neck

clipeus, ī *m.* shield, buckler

dēlūbrum, ī *n.* shrine, temple

divellō, ere, ī (or vulsi), vulsus tear apart

dracō, ōnis *m.* dragon, serpent

effugiō, ere, fūgi flee, escape

excutiō, ere, cussi, cussus shake off

horrendus, a, um horrible, horrifying

incertus, a, um uncertain

lāpsus, ūs *m.* gliding, rolling, sinking

mūgītus, ūs *m.* bellow(ing), roar

nōdus, ī *m.* knot; fold, coil

orbis, is *m.* circle, fold, coil; earth

perfundō, ere, fūdī, fūsus soak, drench

quālis, e (such) as, of what sort

saevus, a, um fierce, cruel, stern

saniēs, ēī *f.* blood, gore

saucius, a, um wounded, stricken

secūris, is *f.* ax

superō (1) surmount, overcome, survive

tegō, ere, tēxī, tēctus cover, hide

tergum, ī *n.* back, body, rear

taurus, ī *m.* bull, bullock, ox

Trītōnis, idis *f.* Minerva, goddess of wisdom and the arts

venēnum, ī *n.* poison, venom, drug

vitta, ae *f.* fillet, garland, band

219. terga: obj. of the participle **circumdatī** (*having placed*), treated here as a Gk. middle participle capable of having a dir. obj.; alternatively, **terga** is a so-called Gk. acc., i.e., acc. of respect (*having been placed around with respect to their bodies*); App. 309, a. **superant (illum = Lāocoōnta).** **capite:** for **capitibus**, which could not be used in dactylic verse because of its three successive short syllables; abl. of means or degree of difference; App. 331, 335.

220. Ille: Lāocoōn. manibus: abl. of means.

221. saniē ātrōque venēnō: abl. of means. **vittās:** acc. obj. of the participle **perfūsus**, treated here as a Gk. middle participle capable of having a dir. obj.; alternatively, **vittās** is a so-called Gk. acc., i.e., acc. of respect (*soaked with respect to his headbands*); App. 309, a, 311.

223. (tālis est mūgītus Lāocoōntis) quālis (est) mūgītus (tauri): a SIMILE; App. 441.

224. (ā) cervīce.

225. lāpsū: *with a gliding (movement)*: abl. of manner; App. 328. Note how with this word Aeneas passes over in silence the death of Laocoon. **dēlūbra summa = dēlūbra arcis Troiae**, where the temple of Minerva stood (226).

227. deae = here, the statue of the goddess. **teguntur:** = **sē tegunt**, as if a Gk. verb in the middle voice; App. 309. The serpents return to the goddess who, at least indirectly (i.e., by her staunch patronage of the Greeks in general and Odysseus in particular), is responsible for their appearance.

Tum vērō tremefacta novus per pectora cūctīs
īnsinuat pavor, et scelus expendisse merentem
 230 *Lāocoōnta ferunt, sacrum quī cuspide rōbur*
laeserit et tergō scelerātam intorserit hastam.
Dūcendum ad sēdēs simulācrum ōrandaque dīvae
nūmina conclāmant.
Dīvidimus mūrōs et moenia pandimus urbis.
 235 *Accingunt omnēs operī pedibusque rotārum*
subiciunt lāpsūs, et stuppea vincula collō

accingō, ere, cīnxī, cīctus gird (on), equip

collum, ī n. neck

conclāmō (1) cry, shout, exclaim

cuspis, pidis f. point, spear, lance

dividō, ere, vīsī, vīsus divide, separate

expendō, ere, ī, pēnsus expiate, pay (for)

hasta, ae f. spear, dart, lance

īnsinuō (1) wind, creep, coil

intorqueō, ēre, rsī, rtus hurl (against) (+ *dat.*)

laedō, ere, ī, sus strike, hurt, offend

Lāocoōn, ontis m. Trojan priest of Neptune

lāpsus, ūs m. gliding, rolling, sinking

mereō, ēre, uī, itus deserve, merit, earn

mūrus, ī m. wall, rampart

opus, eris n. work, task, deed, labor

ōrō (1) entreat, pray (for), beseech

pandō, ere, ī, passus spread, open, loosen

pavor, ōris m. terror, shuddering, alarm

rōbur, oris n. oak; strength

rota, ae f. wheel

scelerātus, a, um criminal, wicked

scelus, eris *n.* crime, impiety, sin

simulācrum, ī *n.* image, statue, likeness

stuppeus, a, um (of) flax or hemp (used in the production of rope)

subiciō, ere, iēcī, iectus place under (+ *dat.*)

tergum, ī *n.* back, body, rear

tremefaciō, ere, fēcī, factus make tremble, appall, alarm

vērō *adv.* truly, indeed, but

vinc(u)lum, ī *n.* chain, bond, cable

228–49. The Trojans make a breach in the walls of the city, drag the horse inside, and celebrate in thanksgiving to the gods for the preservation of their city.

228. cūnctis (nōbis): *dat.* of reference; App. 301.

229–30. insinuat (sē). expendisse: *indir. stmt.* with **ferunt**, *say*; App. 263.

231. laeserit, intorserit: *causal rel. clause*, or *characteristic clause* with *causal force*; App. 389. **tergō:** *dat.* with compound **intorserit**; App. 298.

232. Dūcendum (esse), ōranda (esse): *infs. in indir. stmt.* with **conclāmant. ad sēdēs (deōrum) = ad dēlūbra summa (225) = arcem. dīvae (Minervae).**

233. This is one of the half-lines in the *Aeneid*. Most scholars think the presence of these lines indicates that Vergil had not yet completed the *Aeneid* when he died. Cf. note on 1.534.

235. omnēs (sē) accingunt operī. operī: *dat.* of purpose; App. 303. **rotārum lāpsūs:** *rollings (glidings) of wheels = rolling wheels*; App. 425. **pedibus (equī):** *dat.* with compound **subiciunt**.

236. (ā) collō: *abl.* of separation; App. 340; or *dat.* with compound **intendunt**; App. 298.

intendunt: scandit fātālis māchina mūrōs
fēta armīs. Puerī circum innūptaeque puellae
sacra canunt fūnemque manū contingere
gaudent;

240 illa subit mediaeque mināns inlābitur urbī.

Ō patria, Ō dīvum domus Īlium et incluta bellō
moenia Dardanidum! quater ipsō in līmine
portae
substitit atque uterō sonitum quater arma
dedēre;

īnstāmus tamen immemorēs caecīque furōre

245 et mōnstrum infēlix sacrātā sistimus arce.

Tunc etiam fātīs aperit Cassandra futūrīs
ōra deī iussū nōn umquam crēdita Teucrīs.

aperiō, ire, uī, rtus open, disclose

caecus, a, um blind, hidden, dark

canō, ere, cecinī, cantus sing (of), chant

Cassandra, ae f. Trojan prophetess, punished by Apollo and so
never believed

contingō, ere, tigī, tāctus touch, befall

crēdō, ere, didī, dītus believe, trust (+ *dat.*)

Dardanidēs, ae m. Dardanian, Trojan

etiam *adv.* also, even, besides, yet, still

fātālis, e fatal, deadly, fated, fateful

fētus, a, um teeming, pregnant, filled

fūnis, is m. rope, cable

furor, ōris m. madness, frenzy, fury

gaudeō, ēre, gāvisus sum rejoice, exult

Īlium, (i)ī n. Ilium, Troy

immemor, oris unmindful, heedless

inclutus, a, um famous, renowned
inlābor, ī, lāpsus glide in(to) (+ *dat.*)
instō, āre, stitī press on, pursue
intendō, ere, ī, ntus stretch, extend
innūptus, a, um unmarried, virgin
iussus, ūs m. command, order, behest
māchina, ae f. machine, engine, device
minor, āri, ātus tower (over); threaten (+ *dat.*)
mōnstrum, ī n. omen, portent, monster
mūrus, ī m. (city) wall, rampart
patria, ae f. homeland, country
porta, ae f. gate, entrance, exit, portal
puella, ae f. girl
quater four times
sacrō (1) dedicate, consecrate, hallow
scandō, ere, ī, scānsus mount, climb
sistō, ere, steti, status stand, stop, stay
sonitus, ūs m. sound, roar, crash, noise
subsistō, ere, stiti stop, halt, resist
tamen adv. nevertheless, however, but
umquam adv. ever, at any time
uterus, ī m. belly, womb

238. armīs: abl. with **fēta**; App. 337. **circum (equum).**

239. sacra (carmina): *sacred songs*.

240. illa (māchina) = equus. mediae urbi: *dat. with compound inlābitur*; App. 298.

241. div(ōr)um domus: in apposition with **Īlium**. Note the APOSTROPHE and personification, often used together in epic at moments of great pathos.

242. Dardanid(ār)um: App. 34, **b. in limine:** to stop or stumble on the threshold was considered by the Romans a bad omen and sure to bring misfortune.

243. (ab) uterō: abl. of source or separation; App. 323, 340. **dedēre = dedērunt**; App. 204, 4.

245. (in) sacrātā arce: since it contained the temple and statues of the gods; abl. of place where; App. 319, **b.**

246. fātis futūrīs: abl. of means or dat. of purpose; App. 331, 303.

247. dei: Apollo. **nōn crēdita:** Cassandra had been beloved of Apollo, who had granted her the gift of prophecy. Because she reneged on her promise to be his in return for this gift, Apollo turned the gift into a curse, placing upon her the necessity of forever prophesying and of never being believed. Even today a person who predicts a future event rightly yet is not believed at the time is called a *Cassandra*. **Teucris:** dat. of agent; App. 302.

*Nōs dēlūbra deum miserī, quibus ultimus esset
ille diēs, fēstā vēlāmus fronde per urbem.*

dēlūbrum, *i n.* shrine, temple

fēstus, *a, um* festal, festive

frōns, **frondis** *f.* branch, foliage

ultimus, *a, um* last, final, farthest

vēlō (1) veil, cover, deck, clothe

248. quibus esset: rel. clause of characteristic with accessory notion of cause; App. 388, 389.

248–49. Nōs: emphatic; App. 247. **Nōs miserī, quibus ille diēs esset ultimus, vēlāmus dēlūbra de(ōr)um.**

Book 2.268–297

*Tempus erat quō prīma quiēs mortālibus aegrīs
incipit et dōnō dīvum grātissima serpit.*

270 *In somnīs, ecce, ante oculōs maestissimus
Hector*

*vīsus adesse mihi largōsque effundere flētūs,
raptātus bīgīs ut quondam, āterque cruentō
pulvere perque pedēs trāiectus lōra tumentēs.*

Ei mihi, quālis erat, quantum mūtātus ab illō
275 *Hectore quī redit exuviās indūtus Achilli*

Achillēs, ī (is, ei) m. Greek leader who is the central character
in Homer's *Iliad*

aeger, gra, grum sick, weary, wretched

bīgae, ārum f. two-horse chariot

cruentus, a, um bloody, cruel

ecce look! behold!

effundō, ere, fūdī, fūsus pour out

ei alas! ah!

exuviae, ārum f. spoils, booty

flētus, ūs m. weeping, tears, lament

grātus, a, um welcome, pleasing, grateful

Hector, oris m. Trojan leader

incipiō, ere, cēpī, ceptus begin, undertake

induō, ere, uī, ūtus don, clothe, put on

largus, a, um abundant, copious

lōrum, ī n. thong, leather strap, rein

maestus, a, um sad, mournful, gloomy

mortālis, is m. mortal, man, human

mūtō (1) (ex)change, transform, alter

pulvis, pulveris *m.* dust

quālis, e (such) as, of what sort

quantus, a, um how great, how much, how many, as

quiēs, ētis *f.* quiet, rest, sleep, peace

raptō (1) snatch, drag, carry off

redeō, ire, iī (ivī), itus return

serpō, ere, psī creep (on), crawl

trāiciō, ere, iēcī, iectus throw across, pierce

tumeō, ēre, uī swell, be swollen

268–97. The ghost of Hector appears to Aeneas in a dream and urges him to flee from the doomed city and to rescue the paternal gods from destruction.

268. quō: abl. of time when; App. 322. With this scene, Aeneas directs the focus of the story onto himself; at the same time, the action of the story is suspended, and the tension is allowed to build.

269. div(ōr)um. serpit: the description of sleep, apparently so good to mortals, ends on an ominous note, reminding us of the snakes which came across the sea to kill Laocoon and his sons.

270. (meōs) oculōs.

271. vīsus (est) adesse: *seemed to appear.* In Latin poetry (as in Greek), dreams are conventionally introduced this way: persons “seem” or “appear to” manifest themselves and speak.

272. raptātus bigīs (Achillis): for the story, cf. 1.483–84.

273. pedēs trāiectus lōra: *his feet pierced with thongs;* **pedēs** is obj. of the prep. **per** and **lōra** is obj. of the participle **trāiectus** used as a Gk. middle participle, i.e., Gk. acc.; App. 309, *a*.

274. mihi: dat. of reference or interest with the interjection **ei**; App. 301.

275. exuviās: acc. obj. of **indūtus**, used as a Gk. middle participle, i.e., Gk. acc.; App. 309, *a*. Hector had slain and despoiled Patroclus, who was wearing the armor of his friend Achilles.

*vel Danaum Phrygiōs iaculātus puppibus ignēs;
squālentem barbam et concrētōs sanguine crīnēs
vulneraque illa gerēns, quae circum plūrima
mūrōs*

accēpit patriōs. Ultrō flēns ipse vidēbar

280 *compellāre virum et maestās exprōmere vōcēs:*

*‘Ō lūx Dardaniae, spēs Ō fidissima Teucrum,
quae tantae tenuēre morae? Quibus Hector ab
ōrīs*

expectāte venīs? Ut tē post multa tuōrum

*fūnera, post variōs hominumque urbisque
labōrēs*

285 *dēfessī aspicimus! Quae causa indigna
serēnōs*

foedāvit vultūs? Aut cūr haec vulnera cernō?’

*Ille nihil, nec mē quaerentem vāna morātur,
sed graviter gemitūs imō dē pectore dūcēns,*

a(d)spiciō, ere, spexī, spectus see, look (at)

barba, ae f. beard, whiskers

causa, ae f. cause, reason, occasion

compellō (1) address, accost, speak to

concrētus, a, um grown together, hardened, matted

crīnis, is m. hair, locks, tresses

cūr why? for what reason?

Dardania, ae f. city of Dardanus, Troy

dēfessus, a, um weary, tired, worn

exprōmō, ere, mpsī, mptus express, bring forth

expectō (1) await (eagerly), expect

fīdus, a, um faithful, trustworthy, safe

fleō, ēre, ēvī, ētus weep, lament
foedō (1) defile, befoul, mar, mangle
fūnus, eris n. funeral, death, disaster
gemitus, ūs m. groan, lament, roar
gerō, ere, gessī, gestus bear, carry (on)
graviter adv. heavily, violently
Hector, oris m. Trojan leader
homō, inis m. (f.) man, mortal, human
iaculor, ārī, ātus hurl, throw, fling
indignus, a, um undeserved, unworthy
maestus, a, um sad, mournful, gloomy
mora, ae f. delay, hesitation, hindrance
moror, ārī, ātus delay, tarry, heed
mūrus, ī m. (city) wall, rampart
nihil, nīl nothing, not at all
Phrygius, a, um Phrygian, Trojan
post adv. afterward; *prep.* + *acc.* after, behind
serēnus, a, um serene, calm, fair, clear
spēs, speī f. hope, expectation
squāleō, ēre, uī be rough, be filthy
ultrō adv. voluntarily, further
vānus, a, um vain, idle, useless, false
varius, a, um various, manifold, diverse
vulnus, eris n. wound, deadly blow
vultus, ūs m. countenance, face, aspect

276. Dana(ōr)um puppibus: dat. of direction or reference; App. 306, 301. Vergil refers to the battle around the Greek ships described in *Iliad* 15, when the Trojans under Hector almost captured the Greek camp and set fire to several of the ships.

278. quae...plūrima: acc. **circum...mūrōs.**

281. Teucr(ōr)um.

282. tenuēre = (tē) tenuērunt.

282–83. Hector exspectāte: voc. **(tū) venīs.**

283. Ut: *how (gladly)*—although the implication that Aeneas feels pleasure at the sight of Hector in his gruesome post-mortem condition is ironic, to say the least.

285–86. serēnōs vultūs (tuōs), haec vulnera (tua).

287. Ille (dīcit) nihil.

*‘Heu fuge, nāte deā, tēque his’ ait ‘ēripe flammīs.
 290 Hostis habet mūrōs; ruit altō ā culmine Troia.
 Sat patriae Priamōque datum: sī Pergama dextrā
 dēfendī possent, etiam hāc dēfēnsa fuissent.
 Sacra suōsque tibi commendat Troia penātēs;
 hōs cape fātōrum comitēs, hīs moenia quaere
 295 magna, pererrātō statuēs quae dēnique pontō.’
 Sīc ait et manibus vittās Vestamque potentem
 aeternumque adytīs effert penetrālibus ignem.*

adytum, ī *n.* inner shrine, sanctuary
aeternus, a, **um** eternal, undying
commendō (1) entrust, commit
culmen, **inis** *n.* top, summit, peak, roof
dēfendō, ere, ī, **fēnsus** defend, protect
dēnique *adv.* finally, at last
efferō, **ferre**, **extulī**, **ēlatus** carry forth, lift
etiam *adv.* also, even, besides, yet, still
hostis, is *m. (f.)* enemy, foe, stranger
mūrus, ī *m.* (city) wall, rampart
patria, ae *f.* homeland, country
penātēs, **ium** *m.* household gods
penetrālis, e inmost, interior
pererrō (1) wander through, traverse
Pergama, **ōrum** *n.* (citadel of) Troy
potēns, **entis** powerful, mighty
pontus, ī *m.* sea, waves
sat(is) *adv.* enough, sufficient(ly)
statuō, ere, **uī**, **ūtus** set up, establish
Vesta, ae *f.* goddess of the hearth
vitta, ae *f.* fillet, garland, band

289. nāte: voc. **deā:** abl. of separation. **nāte deā:** *goddess-born*; lit., *born from a goddess*.

291–92. Sat...datum (est ā tē). sī (quā) dextrā dēfendī possent, hāc (dextrā meā) dēfēnsa fuissent. The combination of imperf. and pluperf. subjunctives here creates what is called a mixed condition; each clause should be translated in accordance with the English approximation appropriate in each case, i.e., “were to” with the imperf. subjunctive, “would have” with the pluperf. subjunctive.

293. (sua) sacra: objects used in the performance of rituals, statues, etc. **comitēs:** (*as*) *comrades*, in apposition with **hōs**.

294. moenia = urbem, as often. **hīs (penātibus):** dat. of reference; App. 301.

295. pererrātō pontō: abl. abs.; App. 343. **quae (moenia magna) dēnique statuēs.**

297. aeternum ignem: the sacred fire of Vesta was never allowed to go out, and from it was always kindled the fire which was given to each colony sent out from Rome. The Romans believed that the eternal burning of Vesta’s flame ensured the permanence of Rome.

Book 2.559–620

At mē tum primum saevus circumstetit horror.

560 *Obstipui; subiit cārī genitōris imāgō,
ut rēgem aequaevum crūdēlī vulnere vīdī
vītā exhālāntem, subiit dēserta Creūsa
et dīrepta domus et parvī cāsus Iūlī.*

Respiciō et quae sit mē circum cōpia lūstrō.
565 *Dēseruēre omnēs dēfessī, et corpora saltū
ad terram mīsere aut ignibus aegra dedere.*

aeger, gra, grum sick, weary, wretched
aequaevus, a, um of equal age
cārus, a, um dear, beloved, fond
circumstō, āre, steti surround, stand around
cōpia, ae f. abundance, plenty, forces
Creūsa, ae f. wife of Aeneas, lost at the sack of Troy
crūdēlis, e cruel, bloody, bitter
dēfessus, a, um weary, tired, worn
dēserō, ere, uī, rtus desert, forsake
diripiō, ere, uī, reptus plunder, ravage
exhālō (1) breathe out, exhale
horror, ōris m. horror, terror, shudder(ing)
imāgō, inis f. likeness, image, ghost, soul, form
Iūlus, ī m. Ascanius, son of Aeneas
lūstrō (1) purify, survey, traverse
obstipēscō, ere, stipui be dazed, stand agape
parvus, a, um small, little
saevus, a, um fierce, harsh, stern
respiciō, ere, spexī, spectus look (back) at, regard
saltus, ūs m. forest, glade, pasture; leap, bound, dancing

vulnus, eris *n.* wound, deadly blow

559–87. Stunned by Priam's death, Aeneas thinks of those closest to him and of all he has lost, and looks for his followers, only to find them gone. He sees only one person alive: the Greek Helen, whose abandonment of her home and husband Menelaus and departure for Troy in the company of Paris provided the reason for the war. In an internal monologue, Aeneas reflects bitterly on her responsibility and the destruction she has caused, and considers killing her.

560. subiit: understand **meam mentem** as implied dir. obj., or take intransitively (*arose*).

561. aequaevum: Anchises was of about the same age as Priam.

563. direpta: i.e., in Aeneas' imagination. **domus:** nom. sing. with the final syllable long before the caesura; App. 394, *a*. The unusual metrical effect emphasizes Aeneas' sense of loss.

564. respiciō: Aeneas on the roof of the palace had been so transfixed in looking down on the murder of Priam that he had forgotten everything else. He now looks around but sees nothing to comfort him. **quae cōpia (virōrum) sit:** indir. quest.; App. 349. **mē circum** = **circum mē**, a common type of ANASTROPHE.

565. saltū: abl. of means or manner.

565–66. dēseruēre, misēre, dedēre = dēseruērunt, misērunt, dedērunt. corpora...aegra: dir. obj. of both **misēre** and **dedēre**.

[*Iamque adeō super ūnus eram, cum līmina*
Vestae

servantem et tacitam sēcrētā in sēde latentem

Tyndarida aspiciō; dant clāram incendia lūcem

570 *errantī passimque oculōs per cūncta ferentī.*

Illā sibi infēstōs ēversa ob Pergama Teucrōs

et Danaum poenam et dēsertī coniugis irās

praemetuēns, Troiae et patriae commūnis

Erīnys,

abdiderat sēsē atque ārīs invīsa sedēbat.

abdō, ere, didī, dītus hide, put away, bury

adeō *adv.* to such an extent, so (much)

a(d)spiciō, ere, spexī, spectus see, behold, look (at)

clārus, a, um clear, bright, illustrious

commūnis, e (in) common, joint, mutual

dēserō, ere, uī, rtus desert, forsake

Erīnys, yos *f.* Fury, Curse (personified)

ēvertō, ere, ī, rsus overturn, destroy

incendium, (i)ī *n.* blaze, conflagration

infēstus, a, um hostile, threatening

invīsus, a, um hateful, hated, odious

lateō, ēre, uī lie hidden, hide, lurk, escape the notice (of)

ob on account of (+ *acc.*)

passim *adv.* everywhere, all about

patria, ae *f.* homeland, country

Pergama, ōrum *n.* (citadel of) Troy

praemetuō, ere fear beforehand

sēcrētus, a, um remote, hidden, secret

sedeō, ēre, sēdī, sessus sit, settle

tacitus, a, um silent, still, quiet

Tyndaris, idis *f.* daughter of Tyndarus, Helen

Vesta, ae *f.* goddess of the hearth

567–88. Editors use brackets here to indicate that they do not believe that this passage was written by Vergil; they think that it was inserted into a copy of the manuscript not long after the poem began to circulate in the Roman world. Some stylistic oddities in the passage have long made scholars question the authenticity of the scene, known as “The Helen Episode.” Many scholars believe that it was written by someone eager to emulate Vergil at some time after the original publication of the *Aeneid*; these scholars believe that this episode was then integrated into the poem by the scholar Servius in the fourth century CE. The inherent interest of the passage, focusing as it does on the universally despised Helen, will have guaranteed its survival thereafter. Authentic or not, The Helen Episode offers valuable insight into the character of Aeneas and the *Aeneid*’s ethical code.

567. Iamque adeō: **adeō** emphasizes the word it follows, and helps to mark a transition to a new sight. **Super...eram:** *I survived*; an effective example of TMESIS, placing emphasis on the word **ūnus**.

567–69. cum...aspiciō: **cum** is temporal with the indicative; App. 377; the present tense contributes to the vividness of Aeneas’ recollection of the moment when he first caught sight of Helen. **Tyndarida:** Gk. acc. of a feminine patronymic.

570. (mihi) errantī passimque...ferentī.

571. sibi: dat. with **infēstōs...Teucrōs. ēversa ob Pergama:** this word order pattern, adj. + prep. + noun, is common in poetry and elegant prose.

572. Dana(ōr)um: subjective gen. with **poenam**; App. 284. **dēserti coniugis:** Menelaus, king of Mycenae.

573. praemetuēns: modifies **Illa** (571). The prefix **prae-** added to the verb **metuō** emphasizes the anticipation of the retribution that Helen fears because of her guilty conscience. **Troiae et patriae commūnis Erinys:** the entire phrase, characterizing Helen as a source of divine retribution for both the Trojans and the Greeks, is in apposition with **Illa** (571).

574. āris: abl. of place where. **invīsa:** most likely derived from verb **invidēō** (*hate, despise*), although the emphasis throughout this passage on sight (561, **vīdī**; 564, **respiciō, lūstrō**; 569, **aspiciō**; 570, **oculōs...ferentī**) may suggest a wordplay with the perf. pass. participle of **invīsō** (*look upon*); cf. also 601.

575 *Exarsēre ignēs animō; subit ira* cadentem
ulciscī patriam *et* scelerātās sūmere poenās.

“Scīlicet *haec* Spartam incolumis patriāsque
Mycēnās

aspiciet, partōque ibit rēgīna triumphō?

Coniugiumque domumque patris nātōsque vidēbit

580 *Īliadum turbā et Phrygiīs comitāta ministrīs?*

a(d)spiciō, ere, spexī, spectus see, behold, look (at)

cadō, ere, cecidī, cāsus fall, fail, sink, die

comitōr, āri, ātus accompany, attend, escort, follow

coniugium, (i)ī n. wedlock; husband, wife

exardēscō, ere, arsī, arsus blaze (up)

Īlias, adis f. Trojan woman

incolumis, e safe, sound, unharmed

minister, trī m. attendant, servant

Mycēnae, ārum f. city of central Greece, home of Agamemnon,
leader of the Greek expedition against Troy

pariō, ere, peperī, partus (re)produce, gain, acquire, give birth
to

patria, ae f. homeland, country

Phrygius, a, um Phrygian, Trojan

scelerātus, a, um criminal, wicked

scīlicet adv. of course, to be sure, doubtless

Sparta, ae f. region of Greece, home of Helen and Menelaus

sūmō, ere, mpsi, mptus take, assume; (+ **poenam**) exact (a
penalty)

triumphus, ī m. triumph, victory

turba, ae f. mob, crowd

ulciscor, ī, ultus avenge, punish

575–76. **exarsēre** = **exarsērunt**. **ignēs**: the nature of these fires is explained by **ira** later in the line. **subit (mihi) ira...ulciscī...et...**

sūmere: the subject, **īra**, introduces Aeneas' desire, the nature of which is specified with the complementary inf.; App. 259, 264.
scelerātās...poenās: Aeneas realizes now that killing a woman would have been a criminal act on his part, but when he saw Helen he considered doing so.

577–87. Aeneas recalls the internal debate that went through his head when he saw Helen in the ruins of Troy.

577. Scilicet: introduces a series of sarcastic RHETORICAL QUESTIONS; the sarcasm is directed at Aeneas himself, as he considers the possibility that Helen may well return home unscathed although she has provoked untold suffering and destruction.

578. partō triumphō: abl. abs.

579. Coniugium: Aeneas uses an abstract noun instead of the specific **coniugem** (i.e., Menelaus).

580. turbā, ministrīs: abl. of accompaniment with **comitāta**. Aeneas imagines that Helen will bring captive Trojans back to Sparta as slaves.

Occiderit *ferrō Priamus? Troia arserit ignī?*
Dardanium totiēns sūdārit *sanguine litus?*
Nōn ita. Namque etsī nūllum memorābile nōmen
fēmineā in poenā est, habet haec victōria
laudem;

585 exstīnxisse nefās tamen *et sūmpsisse merentēs*
laudābor poenās, animumque explēsse iuvābit
ultrīcis †fāmam et cinerēs satiāsse meōrum.”

cinis, eris *m.* ashes (of the dead), embers

Dardanius, a, um Dardanian, Trojan

etsī although, even if

expleō, ēre, ēvī, ētus fill (out), fulfil

exsting(u)ō, ere, īnxī, īctus extinguish, blot out, destroy, ruin

fēmineus, a, um feminine, of women

ita *adv.* thus, so

iuvō, āre, iūvī, iūtus help, please

laudō (1) praise

laus, laudis *f.* glory, praise, merit

memorābilis, e memorable, glorious

mereō, ēre, uī, itus deserve, earn, merit

nefās *n. indecl.* impiety, unspeakable thing, crime

occidō, ere, ī, cāsus fall, perish, end, die

satiō (1) satisfy, sate, satiate, glut

sūdō (1) sweat, perspire

sūmō, ere, mpsī, mptus take, assume; (+ **poenam**) exact (a penalty)

tamen *adv.* nevertheless, however

totiēns so often, so many times

ultrīx, īcis avenging, vengeful

victōria, ae *f.* victory, conquest, triumph

581–82. Occiderit, arserit, sūdā(ve)rit: future perf. indicative verbs reflect Aeneas’ anticipation of what will happen to Helen after the war: will she get home safely after these events (will) have happened? **totiēns:** a reminder that the war extended over a ten-year period, with numerous encounters on the battlefield. **sūdārit sanguine litus:** the image is strangely violent: it is not normal for the shore to sweat, and even stranger that its sweat take the form of blood. **sanguine:** abl. of specification.

583. Nōn ita (erit or sit). Aeneas responds with determination to his own RHETORICAL QUESTIONS.

584. fēmineā in poenā = in poenā fēminae, in the punishment of a woman; the adjectival form (**fēmineus**) in place of the substantive (**fēmina**) in the gen. is frequent in poetry.

585–86. extinxisse...et sūmpsisse...laudābor: an unusual indir. stmt. equivalent to a causal clause, i.e., **mē laudābunt quod nefās extīnxī...et poenās sūmpsī. nefās:** Aeneas avoids naming Helen directly, simultaneously defining her and her role in the war as “unspeakable.”

586–87. explē(vi)sse...et...satiā(vi)sse: the infs. are the subjects of the impersonal verb (**mē**) **iuvābit. ultrīcis †fāmam:** The symbol †, called an *obelos* (from the Gk. word *lance*), is used by editors of classical texts to mark a phrase or word that appears to have been corrupted in the process of copying and so presents a problem for comprehension of the text. Here, the original words of the beginning of the line cannot be reconstructed; Aeneas was probably saying something here about exacting revenge on Helen.

Tālia iactābam et furiātā mente ferēbar,]
cum mihi sē, nōn ante oculīs tam clāra, videndam
 590 *obtulit et pūrā per noctem in lūce refulsit*
alma parēns, cōfessa deam quālisque vidērī
caelicolis et quanta solet, dextrāque prehensum
continuit roseōque haec īnsuper addidit ōre:
“Nāte, quis indomitās tantus dolor excitat irās?
 595 *Quid furis? Aut quōnam nostrī tibi cūra*
recessit?

addō, ere, didī, ditus add
almus, a, um nurturing, kind(ly)
caelicola, ae m. (f.) divinity, deity
clārus, a, um clear, bright, illustrious
cōnfiteor, ērī, fessus confess, reveal
contineō, ēre, uī, tentus hold together, restrain, check
dolor, ōris m. grief, pain, passion, anger
excitō (1) arouse, stir up, excite
furiō (1) madden, frenzy, infuriate
iactō (1) toss, buffet, boast, utter
indomitus, a, um uncontrolled, ungoverned
īnsuper *adv.* above, besides
offerō, offerre, obtulī, oblātus present
pre(he)ndō, ere, ī, ēnsus seize, grasp
pūrus, a, um pure, bright, clean, clear
quālis, e (such) as, of what sort
quantus, a, um how great, how much, how many, as much (as)
quōnam *adv.* whither, (to) where on earth
recēdō, ere, cessī, cessus depart, withdraw
refulgeō, ēre, lsī, lsus gleam, shine, glitter
roseus, a, um rosy, pink

soleō, ēre, itus sum be accustomed

tam *adv.* so (much), such

588–620. Venus appears to her son and restrains him, explaining that nothing can save Troy now, since its fate has been determined; at least she can help him in his flight.

588. ferēbar (per viās).

589–91. The HYPERBATON of these lines, underscored by the postponement of the subject (**alma parēns**) to the end of the clause, mimics Aeneas' experience: the shining presence approaching him only gradually assumes the identifiable shape of his mother Venus. The scene both echoes and is in contrast to Venus' earlier epiphany in disguise at 1.314–417.

589. ante: adverbial, = **antea. oculis:** dat. of reference with **clāra;** App. 301. **videndam:** agrees with **sē.**

591–92. cōfessa (sē esse) deam. quālis, quanta: gods are typically perceived by mortals as being different both in nature (**quālis**) and in size (**quanta**). (**mē**) **prehensum:** dir. obj. of **continuit** (593); Venus prevents her son from attacking Helen.

594. quis (modifying **dolor**) is used here instead of the usual form of the interrog. adj., **quī.**

595. nostrī: objective gen. with **cūra. tibi:** dat. of reference or advantage.

*Nōn prius aspiciēs ubi fessum aetāte parentem
līqueris Anchīsēn, superet coniūnxne Creūsa
Ascaniusque puer? Quōs omnēs undique Graiae
circum errant aciēs et, nī mea cūra resistat,
600 iam flammae tulerint inimicus et hauserit
ēnsis.*

*Nōn tibi Tyndaridis faciēs invīsa Lacaenae
culpātusve Paris, dīvum inclēmentia, dīvum*

aciēs, ēī f. edge; eye(sight); battle line, army

a(d)spiciō, ere, spexī, spectus see, look (at)

aetās, ātis f. age, time

Ascanius, (i)ī m. son of Aeneas

circum adv. around, about

Creūsa, ae f. wife of Aeneas, lost during the sack of Troy

culpō (1) blame, censure, reprove

ēnsis, is m. sword, knife

faciēs, ēī f. appearance, face, aspect

Graius, a, um Greek

hauriō, ire, hausī, haustus drain, drink (in)

inclēmentia, ae f. cruelty, harshness

inimicus, a, um hostile, enemy, unfriendly

invīsus, a, um hateful, hated, odious

Lacaenus, a, um Spartan, Lacedaemonian

linquō, ere, liquī, lictus leave, desert

nī, nisi if not, unless, except

Paris, idis m. Trojan prince, son of Priam, took Helen from her husband Menelaus and thus caused the Trojan War

prius adv. former(ly), sooner, first

resistō, ere, stitī stop, resist (+ *dat.*)

superō (1) surmount, surpass, overcome, survive

Tyndaris, idis *f.* daughter of Tyndarus, Helen

undique *adv.* everywhere, from all sides

596–98. ubi...liqueris, superet coniūnxne: indir. quests. dependent on **aspiciēs**. **superet:** sing. in agreement with the closest subject, **Creūsa**; **Ascaniusque puer** is the second subject.

598–99. quōs omnēs...circum = circum eōs omnēs.

599–600. nī...resistat,...tulerint...et hauserit: a mixed contrary-to-fact condition, with pres. and perf. subjunctives providing a more vivid alternative to the usual imperf. (**resisteret**) and pluperf. (**tulissent, hausisset**).

601–3. Nōn...Tyndaridis faciēs invīsa...culpātusve Paris...hās ēvertit opēs: neither Helen nor Paris is truly responsible for the fall of Troy; Venus uses ASYNDETON and EPANALEPSIS (**dīvum, dīvum**) to direct Aeneas' attention to the real cause, **dīv(ōr)um inclēmēntia**. **tibi:** dat. of reference. **culpātus:** modifies **Paris**, but should be understood also with **Tyndaridis faciēs**.

hās ēvertit opēs sternitque ā culmine Troiam.

*Aspice (namque omnem, quae nunc obducta
tuentī*

605 *mortālēs hebetat vīsūs tibi et ūmida circum
cālīgat, nūbem ēripiam; tū nē qua parentis
iussa timē neu praeceptīs pārēre recūsā):
hīc, ubi disiectās mōlēs āvulsaque saxīs
saxa vidēs, mixtōque undantem pulvere fūmum,*

a(d)spiciō, ere, spexī, spectus see, behold, look (at)

āvellō, ere, (vuls)ī, vulsus tear (off, from)

cālīgō, āre, āvī be dark, darken

culmen, inis n. roof, peak, summit, top

dis(s)iciō, ere, iēcī, iectus scatter, disperse

ēvertō, ere, ī, rsus overturn, destroy

fūmus, ī m. smoke, vapor, fog, fume

hebetō (1) blunt, dull, dim, weaken

iussum, ī n. order, command, behest

misceō, ēre, uī, mixtus confuse, mix, mingle, stir (up)

mōlēs, is f. mass, burden, heap, structure; difficulty

mortālis, e mortal, human, earthly

neu, nēve and (that) not, and lest

nūbēs, is f. cloud, fog, mist

obducō, ere, dūxī, ductus draw over

ops, opis f. help, resources, power, wealth

pāreō, ēre, uī, itus obey, yield (+ *dat.*)

praeceptum, ī n. advice, instruction

pulvis, eris m. dust

recūsō (1) refuse, decline, object

sternō, ere, strāvī, stratus lay low, spread, strew

timeō, ēre, uī fear, dread, be anxious

tueor, ēri, itus (tūtus) watch, look at, protect, eye

ūmidus, a, um moist, damp, dewy

undō (1) swell, roll, wave

vīsus, ūs *m.* sight, view, vision, aspect

604–6. omnem...nūbem: the separation of the noun from its adjective suggests the function of the cloud it describes, surrounding everything and obscuring Aeneas' view. **quae:** the grammatical antecedent is **nūbem**, although it does not here appear before the relative pronoun. **obducta, ūmida:** both modify **quae**. **tuentī...tibi:** dat. of reference or indir. obj.; a second example of enclosing word order occurs within the first.

606–7. nē...timē, neu...recūsā: negating the imperative with **nē** is a poetic alternative to the construction more commonly found in prose, **nōlī(te)** + inf. **praeceptis:** dat. with **pārēre**.

608. saxīs: abl. of separation with **āvulsa**.

609. mixtō...pulvere: abl. abs.

610 Neptūnus mūrōs *magnōque* ēmōta tridentī
fundāmenta quatit *tōtamque ā sēdibus urbem*
ēruit. *Hīc Iūnō* Scaeās saevissima portās
prīma tenet sociumque furēns ā nāvibus agmen
ferrō accīncta vocat.

615 *Iam summās arcēs* Tritōnia, respice, Pallas
īnsēdit nimbō effulgēns *et* Gorgone saevā.

accingō, ere, cīnxī, cīnctus gird (on), equip

effulgeō, ēre, lsī flash, glitter, gleam

ēmoveō, ēre, mōvī, mōtus move from

ēruō, ere uī, utus overthrow, tear up

fundāmentum, ī n. foundation, base

Gorgō, onis f. Gorgon

īnsidō, ere, sēdī, sessus sit in (on), occupy

mūrus, ī m. (city) wall, battlement, rampart

Neptūnus, ī m. Neptune, god of the sea

nimbus, ī m. rainstorm, (storm)cloud

Pallas, adis f. Minerva, goddess of wisdom and the arts

porta, ae f. door, gate, entrance, exit

quatiō, ere, quassus shake, shatter

respiciō, ere, spexī, spectus look (back) at, regard

saevus, a, um fierce, harsh, stern

Scaeus, a, um Scaean (referring to the name of a gate at Troy)

socius, a, um allied, associated, friendly

tridēns, entis m. trident, symbol of Neptune as god of the sea

Tritōnius, a, um Tritonian (an epithet of Minerva)

610–18. Venus offers an itemized list of four Olympian gods (Neptune, Juno, Minerva, and Jupiter) who are determined to bring the destruction of Troy to completion.

610–12. Neptune has long resented the Trojans, because they did not offer him satisfactory recompense for building the walls of Troy

for Priam's father Laomedon; now he is poised to overturn the city with his trident in revenge. **magnōque...tridentī:** abl. of means.

612–14. Juno has long resented the Trojans because of the judgment of Paris, who favored Venus over her. **prima:** Juno stands in front of her Greek allies (**socium...agmen**) and leads their assault on Troy. On the half-line, see the note on [1.534](#).

615–16. Pallas Minerva too resents the Trojans as a result of the judgment of Paris. **respice:** Venus directs Aeneas' attention to the temple of Minerva that stood on the citadel of Troy (described by Homer in *Iliad* Book 6). **nimbō...et Gorgone saevā:** two different abl. constructions with **effulgēns:** **nimbō** is abl. of place where or separation (*shining forth from a cloud*), and **Gorgone saevā** is abl. of description. The head of the Gorgon Medusa, terrible to look upon, decorates Minerva's breastplate.

*Ipse pater Danaīs animōs vīresque secundās
sufficit, ipse deōs in Dardana suscitāt arma.*

Ēripe, nāte, fugam finemque impōne labōrī;

620 *nūsquam aberō et tūtum patriō tē limine
sistam.”*

absum, esse, āfuī be away, be distant, be lacking

Dardan(i)us, a, um Trojan, Dardanian

impōnō, ere, posuī, positus place upon, set to, impose (+ *dat.*)

nūsquam *adv.* nowhere, never

secundus, a, um following, favorable, obedient

sistō, ere, steti, status stand, stop, stay

sufficiō, ere, fēcī, fectus supply, suffuse; be sufficient

suscitō (1) arouse, stir up, excite

tūtus, a, um protected, safe, secure

617–18. Venus’ list culminates with Jupiter himself (**ipse pater, ipse**). Unlike the other gods mentioned here, he had long been supportive of his favorites on both sides in the war. The fact that he now throws his support wholly onto the side of the Greeks indicates to Venus that the end of Troy is near. **deōs:** presumably the other gods over whom Jupiter presides, i.e., all of them. **in:** *against*.

619. nāte: Venus brings her speech to a close by using the same form of address with which she began (594).

620. (in) patriō...limine: the ambiguous phrase suggests first of all the Trojan dwelling of Aeneas’ father Anchises, but also anticipates his new home in Italy, the birthplace of his ancestor, the early Trojan king Dardanus (see 3.163–68).

Selections from

Book 4



teque isto corpore solvo (4.703)

Illustration for Book 4

“And free you from your body” by Thom Kapheim

Book 4.160–218

- 160 Intereā *magnō* miscērī murmure *caelum*
incipit, īnsequitur commixtā grandine nimbus,
et Tyrii comitēs passim *et Troiāna* iuventūs
Dardaniusque nepōs Veneris dīversa *per* agrōs
tēcta metū *petiēre*; *ruunt dē montibus* amnēs.
- 165 Spēluncam *Dīdō* dux *et Troiānus eandem*
dēveniunt. *Prīma et Tellūs et prōnuba Iūnō*
dant signum; fulsēre *ignēs et cōnscius aethēr*
cōnūbiīs *summōque* ululārunt vertice Nymphae.

aethēr, eris *m.* upper air, heaven, ether

ager, grī *m.* field, territory, land

amnis, is *m.* river, stream

commisceō, ēre, uī, mixtus mix, mingle

cōnscius, -a, -um *adj.* aware; privy to

cōnūbium, (i)ī *n.* marriage

Dardanius, a, um Dardanian, Trojan

dēveniō, ire, vēnī, ventus come (down), arrive (at)

dīversus, a, um separated, different

dux, ducis *m. (f.)* leader, guide, chief

fulg(e)ō, ēre (or ere), lsī shine, flash, gleam

grandō, inis *f.* hail(storm, stones)

incipiō, ere, cēpī, ceptus begin, undertake

īnsequor, ī, secūtus follow

intereā *adv.* meanwhile, (in the) meantime

iuventūs, ūtis *f.* youth, young men

metus, ūs *m.* fear, fright, anxiety

misceō, ēre, uī, mixtus mix, mingle, confuse

murmur, uris *n.* murmur, roar, rumble

nepōs, ōtis *m.* grandson; descendant

nimbus, ī *m.* rainstorm, (storm)cloud

Nympha, ae *f.* nymph, minor female divinity of the forests, waters, etc.

passim *adv.* everywhere, all about

prōnuba, ae *f.* matron of honor

signum, ī *n.* sign, signal, token, mark

spēlunca, ae *f.* cave, cavern, grotto

Troiānus, a, um Trojan, of Troy

ululō (1) howl, wail, shout, shriek

Venus, eris *f.* goddess of love; love

vertex, icis *m.* peak, summit, head, top

160–72. A sudden storm drives Aeneas and Dido into a cave for shelter during their hunting expedition.

163. nepōs Veneris = Ascanius.

166–68. Vergil here indicates the various features in a Roman wedding and represents Nature herself as performing these ceremonies. Earth and Heaven, parents of the universe, take the part of human parents in bringing the couple together; lightning (**ignēs**) represents the wedding torches (**taedae**); Juno performs the duty of the matron of honor (**prōnuba**), and the cries of the mountain nymphs take the place of the wedding song and festal cries. **Prima Tellūs:** Earth was called **prima** as the oldest of the gods; as Mother Earth, the producer and nurse of life, she presided over marriage. **prōnuba:** the matron whose function it was to join the hand of the bride to that of the groom at the wedding.

167. dant signum: i.e., for the wedding. **ignēs** (*lightning*): instead of the marriage torches ordinarily employed at weddings. **cōnsciūs:** *witness* (to the marriage).

168. cōnūbiīs: *for the marriage*; poetic plural; the first **-i-** is pronounced as a consonant (i.e., as **-y-**), for the sake of the meter. **ululā(vē)runt:** instead of the marriage songs ordinarily sung at weddings, the nymphs make an eerie and ominous sound. **(in) vertice (montis).**

Ille diēs prīmus lētī prīmusque malōrum

170 *causa fuit; neque enim speciē fāmāve movētur
nec iam fūrtīvum Dīdō meditātur amōrem:
coniugium vocat, hōc praetexit nōmine culpam.*

causa, ae f. cause, reason, occasion

coniugium, (i)ī n. wedlock, marriage

culpa, ae f. fault, offense, guilt, blame

enim adv. for, indeed, truly

fūrtīvus, a, um secret, stolen

lētum, ī n. death, destruction, ruin

malum, ī n. evil, misfortune, trouble

meditor, āri, ātus meditate, design

praetexō, ere, uī, xtus fringe, cloak

speciēs, ēī f. appearance, sight, aspect

170–71. **speciē fāmāve**: by (regard for) *appearances* or (for) *her reputation*. **neque...movētur nec...Dīdō meditātur**: the subject of the two verbs is closer to the second of them.

172. **hōc nōmine**: abl. of means.

Extemplō Libyae magnās it Fāma per urbēs,
Fāma, malum quā nōn aliud vėlōcius ūllum:

175 mōbilitāte viget vīrēsque adquirit eundō,
parva metū primō, mox sēsē attollit in aurās
ingrediturque solō et caput inter nūbila condit.

Illam Terra parēns irā inritāta deōrum

extrēmam, ut perhibent, Coeō Enceladōque
sorōrem

180 prōgenuit pedibus celerem et pernīcibus ālīs,
mōnstrum horrendum, ingēns, cui quot sunt
corpore plūmae,

adquīrō, ere, quīsivī, situs acquire, gain

āla, ae f. wing

attollō, ere lift, rear, raise

celer, eris, ere swift, speedy, quick

Coeus, ī m. one of the Titans, a giant, son of Earth

condō, ere, didī, ditus establish, hide

Enceladus, ī m. one of the Titans, a giant, son of Earth

extemplō adv. immediately, at once, suddenly

extrēmus, a, um final, last, furthest

horrendus, a, um awful, terrible, dire

ingredior, ī, gressus enter, proceed

inritō (1) vex, enrage, provoke

Libya, ae f. country of North Africa

malum, ī n. evil, misfortune, trouble

metus, ūs m. fear, fright, anxiety

mōbilitās, ātis f. activity, motion, speed

mōnstrum, ī n. prodigy, portent, monster

mox adv. soon, presently

nūbila, ōrum n. clouds, cloudiness

parvus, a, um small, little

perhibeō, ēre, uī, itus present, say

pernix, icis active, nimble, swift

plūma, ae f. feather, plume

primō adv. at first, in the beginning

prōgignō, ere, genuī, **genitus** bring forth, bear

quot as many as

solum, ī n. ground, soil, earth

soror, ōris f. sister

vēlōx, ōcis swift, quick, rapid, fleet

vigeō, ēre, uī flourish, be strong, thrive

173–218. Rumor, a terrifying divinity, spreads gossip about the love affair, and finally carries the news to Iarbas, an African chieftain whose marriage proposal had been rejected by Dido. Iarbas reproaches his father, Jupiter Ammon, for not helping him.

174. **quā**: abl. with comparative; App. 327. **nōn (est)**.

173–74. **Fāma...Fāma**: the repetition for emphasis of the same word in two contiguous lines is called EPANALEPSIS.

175. **eundō**: abl. of means, from the gerund of **eō**; App. 269.

176. **metū**: abl. of cause.

177. **(in) solō** = **(in) terrā**.

178. **deōrum**: objective gen. with **īrā**, abl. of means; App. 284. In anger at the Olympian gods for slaying her children, the Titans, Earth bore the giants, Rumor being one of them.

179. **ut perhibent**: Vergil often uses phrases like this to signal to his readers that he is alluding to an earlier work. In this case, he is recalling the cosmic myths of Hesiod's *Theogony*, where the battle of the Olympians and Titans is described.

181. **cui**: dat. of possession. **corpore**: abl. of specification.

181–83. Rumor is covered with feathers; and beneath each feather is an eye, a tongue, a mouth, and an ear.

tot vigilēs oculī subter (mīrābile dictū),
tot linguae, totidem ōra sonant, tot subrigit
aurēs.

Nocte volat caelī mediō terraeque per umbram

185 strīdēns, *nec dulcī dēclīnat lūmina somnō;*

lūce sedet custōs aut summī culmine tēctī
turribus aut altīs, et magnās territat urbēs,
tam fictī prāvīque tenāx quam nuntia vērī.

Haec tum multiplicī populōs sermōne replēbat

190 gaudēns, *et pariter facta atque infecta*
canēbat:

vēnisse Aenēān Troiānō sanguine crētum,
cui sē pulchra virō dignētur iungere Dīdō;

auris, is *f.* ear

canō, ere, cecinī, cantus sing (of), chant, tell, proclaim,
prophesy

crētus, a, um grown, sprung

culmen, inis n. roof, summit, top, peak

custōs, ōdis m. (f.) guard(ian), sentinel

dēclīnō (1) turn aside, bend down, droop

dignor, āri, ātus deem worthy, deign (+ *abl.*)

dulcis, e sweet, dear, fond

factum, ī n. deed, act, exploit

fictum, ī n. falsehood, fiction

gaudeō, ērē, gāvīsus sum rejoice, exult

īnfectus, a, um not done, false

iungō, ere, iūnxī, iūctus join, yoke

lingua, ae f. tongue, language

medium, (i)ī n. middle, center

mīrābilis, e wonderful, marvelous

multiplex, icis manifold, multiple

nuntia, ae f. messenger

pariter *adv.* equally, alike

populus, ī m. people, nation

prāvum, ī n. wrong, perverse act

pulcher, chra, chrum beautiful, handsome, splendid, illustrious,
noble

quam *adv.* how, than, as

repleō, ēre, ēvī, ētus fill, stuff

sedeō, ēre, sēdī, sessus sit (down), settle

sermō, ōnis m. conversation

sonō, āre, uī, itus (re)sound, roar

strid(e)ō, ēre (or ere), ī hiss, whirl, rustle

subrigō, ere, surrēxī, rēctus raise, rise

subter *adv.; prep + acc.* beneath, below

tam *adv.* so, as, such

tenāx, ācis tenacious, holding (to)

terrītō (1) frighten, terrify, alarm

tot so many, as many

totidem the same number, so many

Troiānus, a, um Trojan, of Troy

turris, is f. tower, turret

vērūm, ī n. truth, right, reality

vigil, ilis wakeful, watchful, sleepless

volō (1) fly, flit, move with speed

182. oculi (sunt) subter (plūmās).

183. (Fāma) tot subrigit aurēs: *Rumor raises as many listening ears.*

184. caelī mediō terraeque: *between heaven and earth.* Note how the Latin word order imitates the meaning of the phrase.

185. stridēns: with her wings as she flies, referring to the buzz of gossip. **lūmina (sua) = oculōs,** as often.

186–87. lūce: *by day*, abl. of time; App. 322. **(in) culmine aut (in) turribus.**

188. ficti prāvique...vēri: gen. with **tenāx**; App. 287.

189. Haec = Fāma.

190. facta atque infecta: *fact and fiction, lit., things done and not done.* **canēbat:** followed by indir. stmt.

191. Troiānō sanguine: abl. of separation/origin with **crētum**.

192. virō = coniugī. iungere: complementary inf.; App. 259.

*nunc hiemem inter sē luxū, quam longa, fovēre
 rēgnōrum immemorēs turpīque cupīdine captōs.*
 195 *Haec passim dea foeda virum diffundit in ōra.*
Prōtinus ad rēgem cursūs dētorquet Iarbān
incenditque animum dictīs atque aggerat irās.
Hic Hammōne satus raptā Garamantide
nymphā
templa Iovī centum lātīs immānia rēgnīs,
 200 *centum ārās posuit vigilemque sacrāverat*
ignem,
excubiās divum aeternās, pecudumque cruōre
pingue solum et variīs flōrentia limina sertīs.

aeternus, a, um eternal, everlasting

aggerō (1) heap up, pile up, increase

centum hundred

cruor, ōris m. blood, gore

cupīdō, inis f. love, desire, longing

dētorqueō, ēre, rsī, rtus turn (away)

diffundō, ere, fūdī, fūsus scatter, spread

excubiae, ārum f. watch(fire), sentinel

flōreō, ēre, uī bloom, flourish, blossom

foedus, a, um foul, loathsome, filthy

foveō, ēre, fōvī, fōtus cherish, fondle

Garamantis, idis of the Garamantes, an African tribe

Hammōn, ōnis m. Hammon (or Ammon), god of North Africa,
 famous for his oracle and identified by the Romans with
 Jupiter

hiems, emis f. winter, storm

Iarbās, ae m. African chieftain, one of Dido's unsuccessful
 suitors

immemor, oris unmindful, forgetful

incendō, ere, ī, ēnsus kindle, burn, inflame

lātus, a, um wide, broad, spacious

luxus, ūs m. luxury, splendor, excess

nympha, ae f. nymph, minor female divinity of the forests, waters, etc.

passim adv. everywhere, all about

pecus, udis f. animal (of the flock)

pinguis, e fat, rich, fertile

prōtinus adv. continuously, immediately

quam adv. how, than, as

rapiō, ere, uī, ptus snatch (away), seize, ravish

sacrō (1) consecrate, hallow, dedicate

serō, ere, sēvī, satus sow, beget

sertum, ī n. wreath, garland

solum, ī n. ground, soil, earth

templum, ī n. temple, shrine, sanctuary

turpis, e shameful, disgraceful

varius, a, um varied, different, diverse

vigil, ilis watchful, wakeful, sleepless

193. (Didōnem et Aenēān) inter sē fovēre hiemem quam longa (ea hiems sit). **inter sē fovēre:** *were caressing one another. hiemem:* *the whole long winter;* either acc. of duration of time or dir. obj. of **fovēre**, i.e., *they kept the winter warm.* **inter sē** is commonly employed to denote reciprocal action. **quam longa (sit):** *however long it may be.*

194. rēgnōrum: Carthage and Italy.

195. vir(ōr)um.

198. Hic: pronounce **hicce** (as if from the earlier spelling of the word, **hicce**).

199–200. templa centum (posuit), centum ārās posuit: Latin commonly expresses the verb with only the second of two such clauses, English with the first. Cf. note on 170–71.

201. excubiās: in apposition with **ignem;** the never-dying fire stands sentry in honor of the gods, like the sacred fire of Vesta at Rome.

202. pingue: from the blood and the animal fat of many sacrifices. **solum, limina:** take either as obj. of **sacrāverat** (200), like **ignem**, or

supply **erant.**

*Isque amēns animī et rūmōre accēnsus amārō
dicitur ante ārās media inter nūmina divum*

205 *multa Iovem manibus supplex ōrāsse supīnīs:*

*“Iuppiter omnipotēns, cui nunc Maurūsia pictīs
gēns epulāta torīs Lēnaeum libat honōrem,
aspicis haec? An tē, genitor, cum fulmina
torquēs*

*nēquīquam horrēmus, caecīque in nūbibus ignēs
210 terrificant animōs et inānia murmura
miscent?*

*Fēmina, quae nostrīs errāns in finibus urbem
exiguam pretiō posuit, cui litus arandum*

an whether, or

accendō, ere, ī, ēnsus kindle, inflame

amārus, a, um bitter, unpleasant

amēns, entis mad, crazy, frenzied

arō (1) plow, till, furrow

a(d)spiciō, ere, spexī, spectus see, behold

caecus, a, um blind, hidden, dark

epulor, āri, ātus feast, banquet (+ abl.)

exiguus, a, um small, scanty, petty

fēmina, ae f. woman, female

fulmen, inis n. thunderbolt, lightning

horreō, ēre, uī shudder (at), quake

inānis, e empty, useless, vain, idle

Lēnaeus, a, um Lenaeon, Bacchic, of Bacchus, god of wine

libō (1) pour (as a libation), offer

Maurūsus, a, um Moorish

misceō, ēre, uī, mixtus mix, mingle

murmur, uris n. murmur, roar, rumble

nēquīquam *adv.* in vain, uselessly, idly
nūbēs, is *f.* cloud, fog, mist

omnipotēns, entis almighty, omnipotent
ōrō (1) pray (for), beseech, entreat
pingō, ere, pīnxī, pictus paint, embroider
pretium, (i)ī *n.* price, reward, value
rūmor, ōris *m.* rumor, report, gossip
supīnus, a, um flat, upturned
supplex, icis suppliant, humble
terrificō (1) frighten, terrify, alarm
torqueō, ēre, rsī, rtus twist, sway, hurl
torus, ī *m.* (banqueting) couch, bed

203. Is: Iarbas. **animī:** gen. of reference (a rare usage) with **āmēns**, or loc.; App. 287, 37, c.

204. media inter nūmina: *amid the divine presences.* **dīv(ōr)um:** modifying either **ārās** or **nūmina**.

205. multa Iovem: double acc. with **ōrāsse**.

206–7. Maurūsia...gēns: the people of Iarbas.

207. Lēnaeum...honōrem: i.e., wine (associated with Bacchus Lenaeus) poured in libation as a sign of honor.

208–10. Iarbas challenges Jupiter with the suggestion that all the god's thunder and lightning are just empty threats.

211. Fēmina: Dido; emphatic by position. **errāns:** Vergil is incorporating a clever multilingual etymological wordplay into this line. An ancient dictionary tells us that the name **Didō** is a Punic word equivalent to the Greek word **planēs** or **planētis**, meaning *wandering* or *wanderer*; thus, the phrase **fēmina errāns** is an explanation in Latin of Dido's Punic name. (Note that the English word *planet* comes from the same Greek word.)

212. pretiō: abl. of price; App. 336. She had not taken the place by force, but had been compelled to buy it, a confession of weakness from Iarbas' perspective.

*cuique loci lēgēs dedimus, cōnūbia nostra
reppulit ac dominum Aenēān in rēgna recēpit.*

215 *Et nunc ille Paris cum sēmivirō comitātū,
Maeoniā mentum mitrā crīnemque madentem
subnexus, raptō potitur: nos mūnera templīs
quippe tuīs ferimus fāmamque fovēmus
inānem.*”

comitātus, ūs *m.* retinue, train, company

cōnūbium, (i)ī *n.* wedlock, marriage

crīnis, is *m.* long hair, locks, tresses

dominus, ī *m.* master, lord, ruler

foveō, ēre, fōvī, fōtus cherish, fondle

inānis, e empty, useless, vain, idle

lēx, lēgis *f.* law, jurisdiction, term

madeō, ēre, uī drip, be wet, reek

Maeonius, a, um Maeonian, Lydian, Asiatic

mentum, ī *n.* chin, beard

mitra, ae *f.* mitre, cap, turban

Paris, idis *m.* Trojan prince, eloped with Helen and thus caused the Trojan War

potior, īrī, itus possess, gain (+ *abl.*)

quippe *adv.* to be sure, surely, indeed

raptum, ī *n.* plunder, prey, booty

recipiō, ere, cēpī, ceptus receive, recover

repellō, ere, reppulī, repulsus reject, repel

sēmivir, virī half-man, effeminate

subnectō, ere, nex(u)ī, nexus tie (under)

templum, ī *n.* temple, shrine, sanctuary

212–13. For the ELLIPSIS of **dedimus** in the first clause, see the note on 199–200.

214. **dominum**: in apposition with **Aenēān**; said with bitter

disdain.

215. Paris: In stealing the woman Iarbas was planning to marry, Aeneas is like Paris, who stole Menelaus' wife Helen and so provoked the Trojan War. **sēmivirō:** the African chieftain despises the Trojans and so challenges their masculinity. This insult reflects an ancient bias against the peoples of the Near East, whose luxurious life was believed by the Greeks and Romans to be conducive to effeminate behavior. Iarbas may also be thinking of the castrated priests of Cybele, whose cult was based in Asia Minor, near Troy, and suggesting that Aeneas and the Trojans are similar.

216–17. mentum, crīnem: Gk. acc. of respect with **subnexus**, here used as a Gk. middle participle; App. 309, *a. madentem:* *dripping* (with perfume), another mark of effeminacy. **raptō:** abl. with **potior**; App. 342. **potitur:** with **-i-** irregularly short.

218. quippe: sarcastic. **fāmam fovēmus inānem:** *we keep alive a baseless belief* in your power and justice.

Book 4.259–361

*Ut primum ālātīs tetigit māgālia plantīs,
260 Aenēān fundantem arcēs ac tēcta novantem
cōnspicit. Atque illi stēllātus iāspide fulvā
ēnsis erat Tyriōque ardēbat mūrīce laena
dēmissa ex umerīs, dīves quae mūnera Didō
fēcerat, et tenuī tēlās discrēverat aurō.
265 Continuō invādit: “Tū nunc Karthāginis altae
fundāmenta locās pulchramque uxōrius urbem*

ālātus, a, um winged, furnished with wings
cōnspiciō, ere, spexī, spectus see, look at
continuō *adv.* immediately, at once
dēmittō, ere, misi, missus let down, send down, lower, drop
dī(ve)s, dī(vi)tis rich, wealthy
discernō, ere, crēvī, crētus separate
ēnsis, is *m.* sword, knife
fulvus, a, um yellow, tawny, blond
fundāmentum, ī *n.* foundation, base
fundō (1) found, build, establish
iāspis, idis *f.* jasper, a semiprecious stone
invādō, ere, sī, sus attack, address
Karthāgō, inis *f.* Carthage, a city of North Africa
laena, ae *f.* (woolen) mantle, cloak
locō (1) place, lay, establish, locate
māgālia, ium *n.* huts, hovels
mūrex, icis *m.* purple (dye), crimson, scarlet
novō (1) renew, make (new), build
planta, ae *f.* heel; sole of foot
pulcher, chra, chrum beautiful, handsome, noble, splendid,

stēllātus, a, um starred, star-spangled

tangō, ere, tetigī, tāctus touch, reach

tēla, ae f. web, textile

tenuis, e slight, thin, fine, delicate

uxōrius, a, um wife-ruled, uxorious, hen-pecked

259–95. Mercury delivers a message to Aeneas from Jupiter, reminding him about Italy. Aeneas is unsure how to inform Dido of his imminent departure.

259. māgālia: the word is not native to Latin, but is derived from Punic; its use here succinctly identifies Mercury's exotic destination, cf. 1.421.

261. iāspide: the initial **i-** is pronounced separately from **-ā-** (i.e., they do not combine to form a diphthong).

261–62. stēllātus ēnsis: the hilt was studded.

264. tenuī aurō: she had interwoven the warp of the fabric with fine gold thread.

266. uxōrius: used as a term of reproach.

exstruis? *Heu, rēgnī rērumque oblīte tuārum!*
Ipse deum tibi mē clārō dēmittit Olympō
rēgnātor, caelum et terrās quī nūmine torquet,
 270 *ipse haec ferre iubet celerēs mandāta per aurās:*
Quid struis? Aut quā spē Libycīs teris ōtia terrīs?
Sī tē nūlla movet tantārum glōria rērum
[nec super ipse tuā mōliris laude labōrem,]
Ascanium surgentem et spēs hērēdis Iūli
 275 *respice, cui rēgnum Ītalīae Rōmānaque tellūs*
dēbētur.” Tālī Cyllēnius ōre locūtus
mortālēs vīsūs mediō sermōne reliquit
et procul in tenuem ex oculīs ēvānuīt auram.

Ascanius, (i)ī m. son of Aeneas

celer, eris, ere swift, quick, speedy

clārus, a, um clear, bright, illustrious

Cyllēnius, (i)ī m. the Cyllenean; Mercury, born on Mt. Cyllene

dēbeō, ēre, uī, itus owe, be due, be destined

dēmittō, ere, mīsi, missus send down, let down

ēvānēscō, ere, nuī vanish, disappear

exstruō, ere, strūxi, strūctus build (up), rear

glōria, ae f. glory, renown, fame, pride

hērēs, ēdis m. heir, successor

Iūlus, ī m. Ascanius, son of Aeneas

laus, laudis f. praise, glory, merit

Libycus, a, um Libyan, of Libya, a country of North Africa

loquor, ī, locūtus speak, say, tell, talk

mandātum, ī n. command, order, behest

mōlior, irī, itus undertake, accomplish, do

mortālis, e mortal, human, earthly

obliviscor, ī, itus (+ *gen.*) forget

Olympus, ī m. Greek mountain, home of the gods; heaven

ōtium, (i)ī n. leisure, idleness, quiet

rēgnātor, ōris m. ruler, lord, director

respiciō, ere, spexī, spectus look (back) at, regard

Rōmānus, a, um Roman, of Rome

sermō, ōnis m. conversation, speech

spēs, eī f. hope, expectation

struō, ere, strūxī, strūctus build, contrive

tenuis, e slight, thin

terō, ere, trīvī, trītus rub, wear, waste

torqueō, ēre, rsī, rtus twist, hurl, sway

vīsus, ūs m. vision, view, aspect

267. oblīte: voc. of the participle of **obliviscor. rēgnī rērumque:** gen. with a verb of forgetting; App. 288.

273. The line is virtually identical to 233, and was probably reproduced here by an inattentive copyist; brackets are used by editors to indicate that none of the major primary manuscripts contains this line. Cf. 2.567–88.

274. Iūli: either possessive gen. (i.e., the hopes that Iulus has) or objective gen. (i.e., the hopes you have for Iulus).

277. mediō (in) sermōne: *in the middle (of his) speech, abruptly;* App. 246.

At vērō Aenēās aspectū obmūtuit āmēns,
280 *arrēctaeque horrōre comae et vōx faucibus*
haesit.

Ardet abīre fugā dulcēsque relinquere terrās,
attonitus tantō monitū imperiōque deōrum.

Heu quid agat? Quō nunc rēgīnam ambīre
furentem

audeat adfātū? Quae prīma exordia sūmat?
285 *Atque animum nunc hūc celerem nunc dīvidit*
illūc

in partēsque rapit variās perque omnia versat.

Haec alternantī potior sententia vīsa est:

Mnēsthea Sergestumque vocat fortemque
Serestum,

abeō, īre, īi (īvī), itus depart

adfātus, ūs *m.* address, speech

alternō (1) change, alternate, waver

ambiō, īre, īvī (īī), itus go around; conciliate

āmēns, entis mad, frenzied, distraught

arrigō, ere, rēxī, rēctus erect, stand on end

a(d)spectus, ūs *m.* sight, appearance

attonitus, a, um thunderstruck, astounded

audeō, ēre, ausus sum dare, venture

celer, eris, ere swift, speedy, quick

coma, ae *f.* hair, locks, tresses

dīvidō, ere, vīsī, vīsus divide, distribute

dulcis, e sweet, dear, fond

exordium, (i)ī *n.* beginning, commencement

faux, faucis *f.* jaws, throat; gulf

fortis, e brave, strong, valiant

haereō, ēre, haesi, haesus cling (to), halt (+ *dat.*)

horror, ōris *m.* shudder(ing), horror, alarm

illūc *adv.* there, thither, to that place

Mnēstheus, eī (eos), acc. ea *m.* Trojan leader

monitus, ūs *m.* advice, warning

obmūtēscō, ere, tuī be dumb, stand speechless

potior, ius preferable, better

rapiō, ere, uī, ptus seize, snatch, rob

sententia, ae *f.* opinion, resolve, view

Serestus, ī *m.* Trojan leader

Sergestus, ī *m.* Trojan leader

sūmō, ere, mpsī, mptus take

varius, a, um various, different, diverse

versō (1) keep turning, roll, revolve

281. fugā: *abl.* of manner. **dulcēs relinquere terrās (Carthāginis):** Vergil uses the *adj.* to evoke Aeneas' inner conflict—even in his eager haste (**ardet**) to obey Jupiter, Aeneas cannot help thinking of how happy he has been in Carthage.

283–84. agat, audeat, sūmat: deliberative subjunctives; App. 348. These questions vividly represent Aeneas' confusion. **furentem (amōre).**

285. animum celerem dividit: The image is Homeric; heroes in doubt are often described by Homer as “splitting” their thoughts as they debate alternatives.

286. rapit (animum), versat (animum).

287. (Aenēae) alternantī: whether he should inform Dido. The participle continues the imagery of the preceding lines.

classem aptent tacitī sociōsque ad litora cōgant,
 290 *arma parent et quae rēbus sit causa novandis*
dissimulent; sēsē intereā, quandō optima Dīdō
nesciat et tantōs rumpī nōn spēret amōrēs,
temptātūrum aditūs et quae mollissima fandī
tempora, quis rēbus dexter modus. Ōcius omnēs
 295 *imperio laetī pārent et iussa facessunt.*

aditus, ūs *m.* approach, access

aptō (1) equip, make ready, furnish

causa, ae *f.* cause, reason, occasion

cōgō, ere, coēgī, coāctus muster, compel

dissimulō (1) conceal, dissimulate, pretend otherwise

facessō, ere, (iv)ī, itus do, make, fulfill

intereā *adv.* meanwhile, (in the) meantime

iussum, ī *n.* command, behest, order

modus, ī *m.* manner, limit, method

mollis, e soft, yielding, easy, mild

nesciō, ire, ivi (ii) not know, be ignorant

novō (1) renew, make new, alter, build

ōcior, ius swifter, quicker; very swift

optimus, a, um best, finest

pāreō, ēre, uī, itus obey, yield (+ *dat.*)

quandō when, since, because

rumpō, ere, rūpī, ruptus break, burst (forth), utter

spērō (1) hope (for, to), expect, suppose

temptō (1) try, attempt, seek, test

tacitus, a, um silent, still, secret

289–91. (ut) **aptent, cōgant, parent, dissimulent**: indir.
 commands after **vocat**, which implies **et imperat** or something
 similar; App. 390. **rēbus novandis**: an expression commonly used for
 taking a new step, including something as extreme as political

revolution. **quae...sit causa**: indir. quest.; App. 349.

291–93. sēsē temptātūrum (esse): implied indir. stmt., dependent on **vocat** (288), which implies **et dicit** or something similar; App.

390. **nesciat**: subjunctive in a dependent clause in indir. stmt.; App. 390, *b*.

292. rumpī amōrēs: the expression is ambiguous: either Aeneas is counting on the likelihood that Dido will not reveal her true feelings publicly, or he thinks that nothing he can do can damage her love for him.

293–94. quae tempora (sint), quis modus (sit): indir. quests., objs. of **temptātūrum (esse)**; App. 349.

*At rēgīna dolōs (quis fallere possit amantem?)
praesēnsit, mōtūsque excēpit prīma futūrōs
omnia tūta timēns. Eadem impia Fāma furentī
dētulit armārī classem cursumque parārī.*

300 Saevit inops *animī tōtamque incēnsa per urbem*
bacchātur, quālis commōtis excita *sacrīs*
Thyias, *ubi audītō* stimulant trietērica Bacchō
orgia nocturnusque *vocat clāmōre* Cithaerōn.
Tandem his Aenēān compellat vōcibus ultrō:

amāns, antis *m. (f.)* lover

armō (1) arm, equip, furnish

bacchor, āri, ātus rush wildly, rave

Bacchus, ī *m.* (god of) wine

Cithaerōn, ōnis *m.* Greek mountain near Thebes, on which the
rites of Bacchus were celebrated

commoveō, ēre, mōvī, mōtus move, stir, shake, agitate

compellō (1) address, accost, speak to

dēferō, ferre, tulī, lātus carry down, report

dolus, ī *m.* deceit, stratagem, fraud

excipiō, ere, cēpī, ceptus catch, receive, take (up)

exciō, ire, ivī, itus arouse, excite, stir

fallō, ere, fefellī, falsus deceive, cheat, mock

impius, a, um wicked, accursed, disloyal

incendō, ere, ī, ēnsus inflame, burn

inops, opis needy, destitute, bereft (of)

mōtus, ūs *m.* movement, emotion

nocturnus, a, um of the night, nocturnal

orgia, ōrum *n.* mystic rites, rituals

praesentiō, ire, sēnsī, sēnsus perceive first, suspect

quālis, e of what sort, (such) as

saeviō, īre, īvī (īī), **itus** rage, storm

stimulō (1) spur, goad, prick, incite

Thyias, **adis** *f.* Bacchant, a woman devotee of the worship of Bacchus

timeō, ēre, uī fear, dread

trietēricus, a, um triennial

tūtus, a, um protected, safe, secure

ultrō *adv.* further, voluntarily

296–330. Dido, suspecting the truth, reproaches Aeneas and, with tears and prayers, attempts to prevail on him to remain.

296. possit: deliberative subjunctive; App. 348.

298. tūta: used concessively, i.e., (no matter how) *safe*, with **omnia. eadem**: refers to the first appearance of Fama (173). **furenti** (Dīdōnī).

300. animī: gen. with adj. **inops**; App. 287.

302. trietērica: every two years, counted as three in the ancient system of inclusive reckoning.

302–3. Thyias: the letters **-yi-** form a diphthong (pronounced *we*). The Bacchic revels celebrated every two years on Mt. Cithaeron, near Thebes, are depicted in their most terrifying aspect in Euripides' tragedy *Bacchae*. When the **sacra** (ritual objects the precise identity of which remain unknown) were brought out of the temple, the female worshippers of Bacchus ran wild, dressed themselves in fawn skins, and joined the Bacchic revels, where they brandished **thyrsī** (*wands*), and danced to the accompaniment of clashing cymbals. **audītō Bacchō**: abl. abs.; *as the cry 'Bacchus' is heard*. The worshippers shouted 'īō Bacche' and 'Euoe Bacche.' **stimulant** (**illam**), **vocat** (**illam**).

305 “Dissimulāre etiam spērāstī, perfide, *tantum*
posse nefās tacitusque meā dēcēdere terrā?
Nec tē noster amor nec tē data dextera quondam
nec moritūra tenet crūdēlī fūnere Didō?
 Quīn etiam hībernō mōliri sīdere classem
 310 *et mediūs properās Aquilōnibus ire per altum,*
crūdēlis? Quid, sī nōn arva aliēna domōsque
ignōtās peterēs, et Troia antiq̄ua manēret,
Troia per undōsum peterētur classibus aequor?
Mēne fugis? Per ego hās lacrimās dextramque
tuam tē
 315 (quandō *aliud mihi iam miserae nihil ipsa*
reliquī),
per cōnūbia nostra, per inceptōs hymenaeōs,
sī bene quid dē tē meruī, fuit aut tibi quicquam

aliēnus, a, um belonging to another, other's, alien, foreign

altum, ī n. the deep (sea); heaven

Aquilō, ōnis m. (north) wind

bene adv. well, rightly, securely, fully

cōnūbium, (i)ī n. wedlock, marriage

crūdēlis, e cruel, bloody, bitter

dēcēdō, ere, cessī, cessus depart

dissimulō (1) conceal, dissimulate, pretend otherwise

etiam adv. also, even, besides, yet, still

fūnus, eris n. funeral, death, disaster

hībernus, a, um wintry, of the winter

hymenaeus, ī m. wedding (hymn), so called after Hymen, god of marriage

ignōtus, a, um unknown, strange

incipiō, ere, cēpī, ceptus begin, undertake
mereō, ēre, uī, itus deserve, earn, merit
mōlior, irī, itus prepare, attempt, do
morior, ī, mortuus die, perish
nefās n. indecl. impiety, unspeakable thing, crime
nihil, nīl nothing, not at all
perfidus, a, um treacherous, perfidious
properō (1) hasten, hurry, speed
quandō when, since, if ever, because
quīn why not, but that, in fact
quisquam, quicquam anyone, anything
spērō (1) hope (for, to), expect, suppose
tacitus, a, um silent, noiseless, secret
undōsus, a, um billowing, wavy

305. Dissimulāre: Dido's first word echoes the instructions Aeneas has just given his men (291).

305–6. etiam spērā(vi)stī, perfide, (tē) posse dissimulāre tantum nefās?

307. data dextera: the clasping of right hands was a Roman symbol of marriage, seen frequently in sculpture.

307–8. Note the combination of ANAPHORA and TRICOLON CRESCENS (i.e., the use of three parallel phrases or clauses, balanced so that each is slightly longer than the one preceding it).

309. hibernō sidere = METONYMY for **tempore**. The ancients regularly suspended navigation during the winter months. **mōlirī:** some manuscripts read **mōliris** (2nd person sing.) instead of the inf.

311–13. Quid sī, etc.: you wouldn't sail now, even if you were going back to secure homes in Troy, and were not (as you are) sailing away to strange foreign lands (**arva aliēna**). **Troia peterētur (hibernō sidere):** the conclusion of the pres. contrary-to-fact conditions, **sī peterēs** and **sī manēret**; App. 382.

314–19. Mē: emphatic by position, obj. of **fugis**. **Per ego, etc.:** when used in an oath, **per** is best translated *by*. **per lacrimās et per dextram. tē:** obj. of **ōrō**.

dulce *meum*, miserere *domūs lābentis et istam*,
 ōrō, *sī quis adhūc precibus locus, exue mentem*.
 320 *Tē propter Libycae gentēs Nomadumque*
 tyrannī
 ōdēre, *infēnsī Tyrii*; *tē propter eundem*
 extinctus pudor *et, quā sōlā sidera* adibam,
 fāma prior. *Cui mē moribundam dēseris hospes*
 (*hoc solum nōmen quoniam dē coniuge restat*)?
 325 *Quid moror? An mea Pygmalion dum moenia*
 frāter
 dēstruat *aut captam dūcat* Gaetūlus Iarbās?

adeō, **ire**, **ii** (**ivī**), **itus** approach

adhūc *adv.* to this point, till now

an whether, or

dēserō, **ere**, **uī**, **rtus** desert, forsake

dēstruō, **ere**, **strūxī**, **strūctus** destroy

dulcis, **e** sweet, dear, pleasant, delightful

exsting(u)ō, **ere**, **inxī**, **inctus** extinguish, blot out, destroy, ruin

exuō, **ere**, **uī**, **ūtus** bare, doff, discard

frāter, **tris** *m.* brother

Gaetūlus, **a**, **um** of the Gaetuli, an African tribe

hospes, **itis** *m. (f.)* stranger, guest, host

Iarbās, *ae f.* African prince, one of Dido's suitors

infēnsus, **a**, **um** hostile, bitter

iste, **ta**, **tud** that (of yours)

Libycus, **a**, **um** of Libya, a country of North Africa

misereor, **ērī**, **itus** pity, commiserate (+ *gen.*)

moribundus, **a**, **um** dying, about to die

moror, **ārī**, **ātus** delay, tarry, hinder

Nomas, **adis** *m.* tribe of North Africa

ōdī, **isse** hate, detest, loathe
ōrō (1) to pray (for), entreat, beseech
prex, **precis** *f.* prayer, entreaty, vow
prior, **ius** soon, former, first, prior
propter on account of, near (+ *acc.*)
pudor, **ōris** *m.* shame, modesty, honor
Pygmalion, **ōnis** *m.* brother of Dido
quoniam since, because
restō, **āre**, **stiti** remain, be left
tyrannus, **i** *m.* ruler, chieftain, tyrant

318. **miserere**: imperat. **domus**: gen. with **misereor**; App. 289.

319. **sī quis** (indef.) **locus (sit)**.

320. **Tē propter**: ANASTROPHE.

320–21. **gentēs et tyrannī ōdēre (mē)**. **ōdēre** = **ōdērunt**. **infēnsi (mihi sunt) Tyrii**: the native chieftains, as well as her own people, resented her kindly attitude toward Aeneas and the Trojans, who were foreigners, and her rejection of their offers of alliance through marriage.

322. **et (fāma) quā**: abl. of means. **sidera adibam**: *I was approaching the stars*, i.e., earning immortality through fame.
(exstincta est) fāma (mea): *(my) reputation*.

323. **moribundam** = **moritūram**.

324. **hoc nōmen** = **hospes**. **dē coniuge** = **dē nōmine coniugis**.

325. **Quid (= cūr) moror (mortem meam)**. **An (moror)**: *am I waiting?* **dum dēstruat, dūcat**: anticipatory subjunctives with **dum**; App. 374.

Saltem *sī qua mihi dē tē* suscepta fuisset
ante fugam subolēs, *sī quis mihi* parvulus aulā
lūderet *Aenēās*, *quī tē* tamen *ōre* referret,
330 *nōn* equidem omnīnō *capta* ac dēserta
vidērer.”

aula, *ae f.* hall, palace, court

dēserō, *ere*, **uī**, **rtus** desert, forsake

equidem *adv.* indeed, truly, surely

lūdō, *ere*, **sī**, **sus** play, sport, mock

omnīnō *adv.* altogether, completely,
utterly

parvulus, **a**, **um** tiny, very small, little

saltem *adv.* at least, at any rate

subolēs, *is f.* offspring, progeny, child

suscipiō, *ere*, **cēpī**, **ceptus** take up, beget, bear

tamen *adv.* however, nevertheless, but

327. suscepta: an allusion to the Roman custom of placing a newborn child on the ground before the father, who picked it up if he wished to acknowledge and rear it as his own.

327–30. sī fuisset, sī lūderet,...vidērer: mixed contrary-to-fact condition; App. 382, *d.*

328. parvulus: this is the only appearance of a diminutive adj. in the *Aeneid*. The rareness of such an emotional form of expression probably reflects how pathetic it is meant to sound coming from Dido.

329. referret: subjunctive in a rel. clause of characteristic; App. 389; i.e., “the sort of child who could remind me of you.”

*Dīxerat. Ille Iovis monitīs immōta tenēbat
lūmina et obnixus cūram sub corde premēbat.
Tandem pauca refert: “Ego tē, quae plūrima
fandō*

*ēnumerāre valēs, numquam, rēgīna, negābō
335 prōmeritam, nec mē meminisse pigēbit Elissae
dum memor ipse meī, dum spīritus hōs rēgit
artūs.*

*Prō rē pauca loquar. Neque ego hanc
abscondere fūrtō
spērāvī (nē finge) fugam, nec coniugis umquam
praetendī taedās aut haec in foedera vēnī.*

340 Mē sī fāta meīs paterentur dūcere vītam

abscondō, ere, (di)dī, ditus hide

artus, ūs *m.* joint, limb, member, body

cor, rdis *n.* heart, spirit, feelings

Elissa, ae *f.* Dido

ēnumerō (1) recount, enumerate

fingō, ere, fīnxī, fictus fashion, pretend, imagine, form, mold

foedus, eris *n.* treaty, agreement, pact

fūrtum, ī *n.* stealth, theft, trick

immōtus, a, um unmoved, unshaken

loquor, ī, locūtus speak, say, tell, talk

meminī, isse remember, recall (+ *gen.*)

memor, oris mindful, remembering (+ *gen.*)

monitum, ī *n.* advice, warning

negō (1) deny, refuse, say no (not)

numquam *adv.* never, at no time

obnītor, ī, sus (obnixus) struggle

patior, ī, passus suffer, endure, allow

paucus, a, **um** little, few, scanty

piget, ēre, **uit** it displeases

praetendō, ere, **i**, **ntus** hold before, use as screen

premō, ere, **pressi**, **pressus** (re)press, crush

prō instead of, on behalf of, for, before (+ *abl.*)

prōmereor, ērī, **itus** deserve, render service, merit, earn

regō, ere, **rēxī**, **rēctus** rule, direct, guide

spērō (1) hope (for, to), expect, suppose

spīritus, ūs *m.* breath, spirit, life, soul

taeda, ae *f.* (bridal) torch, pinewood torch

umquam *adv.* ever, at any time

valeō, ēre, **uī**, **itus** be strong, be able, fare well

331–61. Aeneas replies that he is not following his own desires but the plans of the gods and the stern decrees of fate.

331. **Dixerat (Dīdō). monitis**: *abl.* of cause with **tenēbat**.

332. **lūmina** = **oculōs**. **premēbat** = **reprimēbat**: repressing all outward indications of his feelings.

333–35. **Ego, rēgīna, numquam negābō tē prōmeritam (esse dē mē) plūrima quae**: answer to Dido's **sī meruī** of 317. **valēs** = **potes**. **Elissae** = **Dīdōnis**; *gen.* with **meminī**; App. 288.

336. **dum memor (sum) meī**.

337. **Prō rē**: *in defense of my course of action*. The expression is legalistic.

338. **nē finge**: poetic negative imperat., = **nōlī fingere**; App. 256, *a*.

339. **praetendī taedās**: the phrase has a double meaning: *lit., I never held the marriage torches before [you], i.e., in a marriage procession; and I never held out the prospect (or made a pretense) of marriage.* **haec in foedera**: *i.e., of marriage*.

340. **paterentur**: *pres. contrary-to-fact condition*; App. 382.

auspiciīs et sponte *meā* compōnere *cūrās*,
urbem Troiānam *primum* dulcēsque *meōrum*
reliquiās colerem, *Priamī tēcta alta manērent*,
et recidīva *manū* posuissem Pergama victīs.

345 *Sed nunc Italiā magnā* Gr̄nēus Apollō,
Italiā Lyciae *iussēre* capessere sortēs;
hic amor, haec patria est. sī tē Karthāginis *arcēs*
Phoenissam Libycaeque aspectus dētinet *urbis*,
quae tandem Ausoniā Teucrōs cōnsidere terrā
350 *invidia est? Et nos fās extera quaerere rēgna.*
Mē patris Anchisae, quotiēns ūmentibus *umbrīs*
nox operit terrās, quotiēns astra ignea *surgunt*,
admonet *in somnīs et turbida terret imāgō*;

admoneō, ēre, uī, itus advise, warn

Apollō, inis *m.* god of light, music, and prophecy

a(d)spectus, ūs *m.* sight, appearance

astrum, ī *n.* star, constellation

Ausonius, a, um Ausonian, Italian

auspiciū, (i)ī *n.* auspices, authority

capessō, ere, īvī, itus (try to) seize, reach

colō, ere, uī, cultus cultivate, dwell (in), cherish, honor

compōnō, ere, posuī, positus put together, settle, calm, quiet

cōnsidō, ere, sēdī, sessus sit (down), settle

dētineō, ēre, uī, tentus hold back, detain

dulcis, e sweet, dear, fond

exterus, a, um outside, foreign

fās *n. indecl.* right, justice, divine law

Gr̄nēus, a, um of Grynium, a town in Asia Minor, with an

oracle of Apollo

igneus, a, um fiery, flaming

imāgō, inis *f.* image, likeness, ghost

invidia, ae *f.* grudge, envy, jealousy

Karthāgō, inis *f.* Carthage, a city of North Africa

Libycus, a, um Libyan, of Libya, a country of North Africa

Lycia, ae *f.* country of Asia Minor

operiō, ire, uī, rtus cover, hide

patria, ae *f.* homeland, country

Pergama, ōrum *n.* (citadel of) Troy

Phoenissa, ae *f.* Phoenician woman, Dido

quotiēns how often, as often as

recidivus, a, um revived, renewed

reliquiae, ārum *f.* remnants, relics, leavings

sors, rtis *f.* lot, fate, portion, oracle

spōns, spontis *f.* wish, will, desire

terreō, ēre, uī, itus frighten, terrify

Troiānus, a, um Trojan, of Troy

turbidus, a, um troubled, agitated

ūmēns, entis moist, dewy, damp

343–44. **colerem, manērent, posuissem**: apodoses in the contrary-to-fact condition; App. 382. **victis (Teucrīs)**: dat. of reference.

346. **Lyciae sortēs = sortēs Lyciī Apollinis**.

347. **hic**: pronounce **hicc** (the full form was originally **hicce**), making a long syllable; App. 107, 3, c. **hic (est) amor, haec patria est**: both refer to Italy, each pron. being attracted into the gender of its predicate noun; App. 240, a.

349–50. **quae invidia est (tibi)**. **Teucrōs cōsidere** is the subject and **invidia** the predicate of **est**.

350. **Et**: *also, too* (as well as for you). **fās (est)**.

351–53. **patriis Anchisae**: gen. with **imāgō**.

mē puer Ascanius capitisque iniūria cārī,
355 *quem rēgnō Hesperiae fraudō et fātālibus*
arvīs.

Nunc etiam interpres dīvum Iove missus ab ipsō
(testor utrumque caput) celerēs mandāta per
aurās
dētulit: ipse deum manifestō in lūmine vīdī
intransentem mūrōs vōcemque hīs auribus hausī.
360 *Dēsine mēque tuīs incendere tēque querēlis;*
Ītaliā nōn sponte sequor.”

Ascanius, (i)ī m. son of Aeneas

auris, is f. ear

cārus, a, um dear, beloved, fond

celer, eris, ere swift, quick, speedy

dēferō, ferre, tulī, lātus carry down, report

dēsīnō, ere, sīvī (ii), situs cease, desist

etiam adv. also, even, besides, furthermore

fātālis, e fated, fatal, destined

fraudō (1) defraud, deprive, cheat

hauriō, īre, hausī, haustus drink (in), drain

Hesperia, ae f. Hesperia, Italy; lit., the western place

incendō, ere, ī, ēnsus inflame, kindle, burn

iniūria, ae f. wrong, injury, injustice

interpres, etis m. (f.) interpreter, agent

intrō (1) enter, penetrate

mandātum, ī n. command, mandate

manifestus, a, um clear, manifest

mūrus, ī m. (city) wall, battlement

querēla, ae f. complaint, lament

spōns, spontis *f.* wish, will, desire

testor, āri, ātus call to witness, swear by, testify

uterque, utraque, utrumque each (of two), both

354. mē puer Ascanius (mōvet): (the thought of) *my son Ascanius urges me on. capitis cārī* = *Ascanī*; obj. gen., *the wrong* (I am doing) to *Ascanius*; App. 284.

355. rēgnō, arvīs: abl. of separation.

356. interpres dīv(ōr)um: Mercury.

357. utrumque = et meum et tuum.

361. sponte (meā).

Book 4.659–705

*Dixit, et ōs impressa torō “Moriēmur inultae,
660 sed moriāmur” ait. “Sīc, sīc iuvat ire sub
umbrās.*

*Hauriat hunc oculis ignem crūdēlis ab altō
Dardanus, et nostrae sēcum ferat ōmina mortis.”
Dixerat, atque illam media inter tālia ferrō
conlāpsam aspiciunt comitēs, ēnsemque cruōre
665 spūmantem sparsāsque manūs. It clāmor ad
alta*

ātria: concussam bacchātur Fāma per urbem.

Lāmentis gemitūque et fēmineō ululātū

a(d)spiciō, ere, spexī, spectus see, behold

altum, ī n. the deep (sea); heaven

ātrium, ī n. hall, court, atrium

bacchor, āri, ātus rave, rush wildly

concutiō, ere, cussī, cussus shake, shatter

conlābor, ī, lāpsus fall in a heap, faint

crūdēlis, e cruel, harsh, bloody

cruor, ōris m. blood, gore

Dardan(i)us, a, um Trojan, Dardanian

ēnsis, is m. sword, knife

fēmineus, a, um feminine, of women

gemitus, ūs m. groan, roar, lament

hauriō, ire, hausī, haustus drain, drink (in)

imprimō, ere, pressī, pressus press (upon), imprint

inultus, a, um unavenged, unpunished

iuvō, āre, iūvī, iūtus help, please

lāmenta, ōrum n. lamentation, shriek

morior, ī, mortuus die, perish

ōmen, inis n. portent, omen, sign

spargō, ere, rsī, rsus scatter, sprinkle

spūmō (1) foam, froth, spray

torus, ī m. couch, bed

ululātus, ūs m. wail, shout

659–705. Dido's passion reaches its inevitable conclusion, and her tormented soul departs from her body.

659. ōs: obj. of the middle participle **impressa**; a farewell kiss.

660. Sic, sic: the repetition has been thought by some to suggest Dido's repeated stabs, though it need not be taken quite so literally.

661–62. Hauriat, ferat: jussive or volitive subjunctive; App. 254.
Dardanus = Aenēās. ōmina: i.e., her death will bring him continual sorrow and misfortune.

663. ferrō: abl. of means or place where (*upon the sword*).

667. fēmineō ulutātū: the HIATUS between the two words emphasizes the eerie sound made by the women.

*tēcta fremunt, resonat magnīs plangōribus
 aethēr,
 nōn aliter quam sī immissīs ruat hostibus omnis
 670 Karthāgō aut antiq̄ua Tyros, flammaeque
 furentēs
 culmina perque hominum volvantur perque
 deōrum.
 Audiit exanimis trepidōque exterrita cursū
 unguibus ōra soror foedāns et pectora pugnīs
 per mediōs ruit, ac morientem nōmine clāmat:
 675 “Hoc illud, germāna, fuit? Mē fraude petēbās?
 Hoc rogos iste mihi, hoc ignēs āraeque parābant?
 Quid primum dēserta querar? Comitemne
 sorōrem
 sprēvistī moriēns? Eadem mē ad fāta vocāssēs:*

aethēr, eris *m.* upper air, sky, ether

aliter *adv.* otherwise, differently

clāmō (1) shriek, cry (out), call (on)

culmen, inis *n.* roof, peak, summit, top

dēsērō, ere, uī, rtus desert, forsake

exanimis, e breathless, lifeless

exterreō, ēre, uī, itus terrify, frighten

foedō (1) pollute, defile, disfigure

fraus, fraudis *f.* deceit, guile, fraud

fremō, ere, uī, itus shout, roar, groan

germāna, ae *f.* sister

homō, inis *m. (f.)* man, human, mortal

hostis, is *m. (f.)* enemy, foe, stranger

immittō, ere, mīsī, missus let in, send in

iste, ta, tud that (of yours)

Karthāgō, inis *f.* city of North Africa

mrior, ī, mortuus die, perish

plangor, ōris *m.* wailing, beating (of breast)

pugnus, ī *m.* fist

quam *adv.* how, than, as

queror, ī, questus complain, (be)wail

resonō (1) (re)sound, roar

rogus, ī *m.* funeral pyre

soror, ōris *f.* sister

spernō, ere, sprēvī, sprētus scorn, reject

trepidus, a, um trembling, excited

Tyros (os), ī *f.* city of Phoenicia, birthplace of Dido

unguis, is *m.* nail, claw

669. quam sī ruat: the protasis of a potential (future-less-vivid) condition used as a clause of comparison; App. 383.

669–71. The SIMILE recalls the fall of Troy depicted in Book 2.

670. Tyros: nom. sing., a Gk. form; App. 67.

671: culmina: obj. (twice) of **per. hominum, deōrum:** i.e., homes of the residents and temples of the gods.

672. cursū: abl. of manner.

673. ōra foedāns et pectora: as an expression of grief.

675–76. Hoc, hoc: pronounce **hocc** (from the original form, **hocce**), making a long syllable. **Hoc (fuit) illud (quod parābās):** *was this (your own death) that which you were planning?*

677. Quid querar: deliberative quest.; App. 348.

678–79. vocā(vi)ssēs, tulisset: optative subjunctive, expressing a wish; App. 253.

*īdem ambās ferrō dolor atque eadem hōra
tulisset.*

680 *Hīs etiam strūxī manibus patriōsque vocāvi
vōce deōs, sīc tē ut positā, crūdēlis, abessem?
Exstīnxtī tē mēque, soror, populumque patrēsque
Sīdoniōs urbemque tuam. Date, vulnera lymphīs
abluam et, extrēmum sī quis super hālitus errat,
685 ōre legam.” Sīc fāta gradūs ēvāserat altōs,
sēmianimemque sinū germānam amplexa
fovēbat
cum gemitū atque ātrōs siccābat veste cruōrēs.
Illa gravēs oculōs cōnāta attollere rūsus
dēficit; īfixum strīdit sub pectore vulnus.*

abluō, ere, uī, ūtus wash (off)
absum, esse, āfuī be away, be distant
ambō, ae, ō both
amplector, ī, plexus embrace, enfold
attollō, ere lift, rear, raise
cōnor, āri, ātus attempt, try, endeavor
crūdēlis, e cruel, bloody, hardhearted
cruor, ōris m. blood, gore

dēficiō, ere, fēcī, fectus fail, faint
dolor, ōris m. grief, pain, passion, anger
etiam *adv.* also, even
ēvādō, ere, sī, sus go forth (from), pass over
exstinguō, ere, īnxī, īnctus blot out, destroy, extinguish
extrēmum, a, um final, last, extreme
foveō, ēre, fōvī, fōtus fondle, cherish

gemitus, ūs *m.* groan, roar, lament

germāna, ae f. sister

gradus, ūs *m.* step, gait, pace, stride

gravis, e heavy, grievous, serious

hālitus, ūs *m.* breath, exhalation

hōra, ae f. hour, season, time

infigō, ere, xī, xus fix, pierce, fasten

legō, ere, lēgī, lēctus choose, gather, catch

lympa, ae f. water

populus, ī *m.* people, nation

rūrsus, um *adv.* again, anew, back(ward)

sēmianimis, e half-dead, dying

siccō (1) dry, stanch

Sīdonius, a, um Sidonian, of Sidon, a city of Phoenicia

sinus, ūs *m.* fold; bosom; bay; hollow

strid(e)ō, ēre, ī hiss, gurgle, rustle

struō, ere, strūxī, strūctus build, plan

vestis, is *f.* cloth(ing), garment, robe

vulnus, eris *n.* wound, deadly blow

680. strūxī (tuum rogum).

681. tē positā: abl. abs. **ut abessem:** purpose; App. 359.

682. Exstīnx(is)tī.

683. Date: Anna turns to Dido's attendants to request help in preparing the corpse.

684. (ut) abluam: purpose clause. **super:** adv.

685. ōre legam: it was a Roman custom to catch with a kiss the last breath of a dying relative or friend. **fāta:** perf. participle of deponent verb **for, fāri;** modifies the subject of the sentence, Anna. **gradūs:** of the funeral pyre.

686. sēmianimem: treat the first -i- as a consonant, and pronounce **sēmyānīmēmquē** here.

689. strīdit: from the gurgling blood.

690 Ter sēsē attollēns cubitōque adnixa levāvit,
ter revolūta torō est oculisque errantibus altō
quaesīvit caelō lūcem ingemuitque repertā.
Tum Iūnō omnipotēns longum miserāta dolōrem
difficilēsque obitūs Īrim dēmīsīt Olympō
695 quae luctantem animam nexōsque resolveret
artūs.

*Nam quia nec fātō meritā nec morte perībat,
sed misera ante diem subitōque accēnsa furōre,
nōndum illi flāvum Prōserpina vertice crīnem
abstulerat Stygiōque caput damnāverat Orcō.*

accendō, ere, ī, ēnsus inflame, burn
adnītor, ī, sus (nixus) lean on, struggle
artus, ūs *m.* joint, limb, member
attollō, ere lift, rear, raise
auferō, ferre, abstulī, ablātus take away
crīnis, is *m.* hair, locks, tresses
cubitum, ī *n.* elbow, arm
damnō (1) condemn, sentence, doom, devote
dēmittō, ere, mīsī, missus send down, let go, drop, lower
difficilis, e difficult, hard, painful
dolor, ōris *m.* grief, pain, passion, anger
flāvus, a, um yellow, tawny, blond
furor, ōris *m.* madness, frenzy, passion
ingemō, ere, uī groan, roar, lament
Īris, (id)is *f.* goddess of the rainbow, messenger of Juno
levō (1) lift, lighten, raise, relieve
luctor, āri, ātus struggle, wrestle
mereō, ēre, uī, itus deserve, earn, merit
miseror, āri, ātus pity, commiserate

nectō, ere, nexuī, nexus weave, fasten, bind

nōndum *adv.* not yet

obitus, ūs m. death, downfall, ruin

Olympus, ī m. high Greek mountain, home of the gods; heaven

omnipotēns, entis almighty, omnipotent

Orcus, ī m. (god of) the lower world, Hades

pereō, ire, iī (ivī), itus perish, die

Prōserpina, ae f. Pluto's queen, goddess of the lower world

quia because

reperiō, ire, repperī, repertus find

resolvō, ere, ī, solūtus loose(n), free, pay

revolvō, ere, ī, volūtus roll over, revolve

Stygius, a, um Stygian, of the Styx, a river in Hades

subitus, a, um sudden, unexpected

ter three times

torus, ī m. (banqueting, funeral) couch, bed

vertex, icis m. top, peak, head, summit

690. **cubitō:** abl. of means with **adnītor**.

691. **(in) torō.**

692. **repertā (lūce):** abl. abs.

695. **nexōs (animae). quae resolveret:** rel. clause of purpose; App. 388. For the thought see the note on [385](#).

696. **fātō:** natural death was supposed to be occasioned by a decree of the gods. **meritā nec morte:** note the postponement of the conjunction.

698. **illi:** dat. of reference. **Prōserpina:** she was supposed to cut a lock from the head of the dying, as a sort of offering to the gods of the lower world.

700 Ergō Īris croceīs *per caelum* rōscida pennīs
 mille *trahēns* variōs adversō sōle colōrēs
 dēvolat *et suprā caput* astitit. “*Hunc ego Dītī*
sacrum iussa ferō tēque istō corpore solvō”:
Sic ait et dextrā crīnem secat, *omnis et ūnā*
 705 *dilāpsus calor atque in ventōs vīta* recessit.

adversus, a, um opposite, facing

a(d)stō, āre, stitī stand (ready, by)

calor, ōris m. heat, warmth, glow

color, ōris m. color

crīnis, is m. hair, locks, tresses

croceus, a, um yellow, saffron, ruddy

dēvolō (1) fly down

dilābor, ī, lāpsus glide away, depart

Dīs, Dītis m. Pluto, god of the lower world

ergō adv. therefore, then, consequently

Īris, (id)is f. goddess of the rainbow, messenger of Juno

iste, ta, tud that (of yours)

mille; pl. milia, ium n. thousand

penna, ae f. wing, feather

recēdō, ere, cessī, cessus depart, withdraw

rōscidus, a, um dewy

secō, āre, uī, ctus cut, cleave, slice

sōl, sōlis m. sun; day

solvō, ere, ī, solūtus loose(n), free, pay

suprā above, over (+ *acc.*)

ūnā adv. together, at the same time

varius, a, um varied, different, diverse

701. The rainbow. **adversō sōle:** abl. abls. denoting cause.

702–3. **Hunc (crīnem).** ego...iussa (ā Iūnōne). **istō** = **tuō**, as often.

705. in ventōs: the soul was identified with the breath, **anima**, **spīritus** (cf. the English word *spirit*) and at death vanished into the air.

Selections from

Book 6



Funeris heu tibi causa fui? (6.458)

Illustration for Book 6

“Was I the cause?” by Thom Kapheim

Book 6.295–332

295 *Hinc via Tartareī quae fert Acherontis ad undās.*

Turbidus *hīc* caenō *vastāque* vorāgine gurgēs
aestuat *atque omnem* Cōcȳtō ērūctat harēnam.

Portitor *hās* horrendus aquās *et flūmina servat*
terribilī squālōre Charōn, *cui plūrima* mentō
300 cānitiēs inculta iacet, *stant lūmina flammā,*

Acherōn, ontis *m.* river of Hades

aestuō (1) boil, seethe, rage

aqua, ae *f.* water

caenum, ī *n.* mud, filth, slime

cānitiēs, ēī *f.* grayness, gray hair

Charōn, ontis *m.* ferryman of souls of the dead across the river
Styx

Cōcȳtus, ī *m.* river of Hades

ēructō (1) vomit, belch (forth)

flūmen, inis *n.* river, stream, flood

gurgēs, itis *m.* whirlpool, abyss, gulf

harēna, ae *f.* sand, beach

horrendus, a, um horrifying, dire, awesome

iaceō, ēre, uī, itus lie (low, outspread)

incultus, a, um wild, unkempt, shaggy

mentum, ī *n.* chin, beard

portitor, ris *m.* ferryman

squālōr, ōris *m.* filth, squalor

Tartareus, a, um of or concerning Tartarus, abode of the wicked
and impious in Hades

terribilis, e dreadful, terrible

turbidus, a, um wild, turbid, thick

vorāgō, inis f. whirlpool, whirling water

295–332. Seeking his father Anchises, Aeneas enters the underworld with the guidance of the Sybil. They now approach the river Styx.

295. Hinc: Aeneas has just passed through the entrance to Hades and has seen all the monsters dwelling there. **via (est). Acherontis:** the name of the river is derived from the Gk. verb meaning *grieve*.

296–97. caenō: abl. of specification. **vastāque vorāgine:** abl. of specification or description. **Cōcȳtō:** dat. of direction; App. 306. The name of the river, derived from the Gk. verb meaning *lament*, is ONOMATOPOETIC.

298–99. terribili squālōre: abl. of specification or description with **horrendus. cui:** dat. of reference, here close to dat. of possession. **mentō:** abl. of place where.

300. stant lūmina flammā: *his fixed gaze is lit with fire.*

sordidus *ex umerīs* nōdō dēpendet amictus.
Ipse ratem contō subigit *vēlisque* ministrat
et ferrūgineā subvectat *corpora* cumbā,
iam senior, *sed* crūda deō viridisque senectūs.

305 *Hūc omnis* turba *ad rīpās* effūsa *ruēbat*,
mātrēs atque virī dēfūnctaque *corpora vītā*
magnanimum hērōum, *puerī* innūptaeque
puellae,
impositīque rogīs iuvenēs *ante ōra* parentum:
quam *multa in silvīs* autumnī frīgore *prīmō*
310 *lāpsa* cadunt folia, *aut ad terram* gurgite *ab*
altō

amictus, ūs *m.* cloak, robe

autumnus, ī *m.* autumn, fall

cadō, ere, cecidī, cāsus fall, fail, sink, die

contus, ī *m.* pole, pike

crūdus, a, um raw, fresh; bloody

cumba, ae *f.* skiff, boat

dēfungor, ī, fūnctus perform, finish (+ *abl.*)

dēpendeō, ēre hang (down), depend

effundō, ere, fūdī, fūsus pour out

ferrūgineus, a, um rusty (in color), dusky

folium, (i)ī *n.* leaf, foliage

frīgus, oris *n.* cold, frost, chill

gurges, itis *m.* whirlpool, abyss, gulf

hērōs, ōis *m.* hero, mighty warrior

imponō, ere, posuī, positus place upon, set to, impose (+ *dat.*)

innūptus, a, um unmarried, virgin

iuvenis, is *m. (f.)* youth, young man or woman

magnanimus, a, um great-souled

ministrō (1) tend, serve, supply
nōdus, *i m.* knot, node; fold, coil
puella, *ae f.* girl
quam how, than, as
rais, *is f.* raft, ship, boat
rīpa, *ae f.* bank, shore
rogus, *i m.* and **rogum**, *i n.* funeral pyre
senectūs, *ūtis f.* old age
senior, *ōris m.* old (aged) man, sire
sordidus, *a, um* dirty, filthy, squalid
subigō, *ere, ēgī, āctus* push, force; subdue
subvectō (1) bear, convey, transport
turba, *ae f.* mob, crowd
viridis, *e* green, fresh, vigorous

301. **nōdō**: *abl.* of means or manner.

302–3. **contō**: *abl.* of means with **subigit**. **vēlis**: *abl.* of means with **ministrat**. **ferrūgineā cumbā**: *abl.* of means with **subvectat**.

304. **deō**: *dat.* of possession.

305–8. **mātrēs...virī...corpora...hēroum, puerī...puellae,...iuvenēs**: six separate nouns are used to capture the inclusivity of Hades: all of the dead are here, and there are many of them. Each group of three creates a TRICOLON CRESCENS. **mātrēs**: mothers are singled out, but the noun can also be used more generally of women. **vītā**: *abl.* with **dēfūncta**; App. 342. **magnanim(ōr)um**.

309–12. A double SIMILE. The comparison of the dead souls to leaves and birds brings out their lightness and motility, and also hints at the chill permeating the underworld. **quam multa**: *as many as*. **frīgore prīmō**: *abl.* of time or cause.

quam *multae* glomerantur avēs, *ubi* frīgidus
annus

trāns pontum fugat *et terrīs* immittit aprīcīs.

Stābant ōrantēs *prīmī* trāsmittere *cursum*
tendēbantque *manūs* rīpae ulteriōris *amōre*.

315 *Nāvita sed trīstis nunc hōs nunc accipit illōs,*
ast aliōs longē summōtōs arcet harēnā.

Aenēās mīrātus enim *mōtusque* tumultū

“*Dīc,*” ait, “ō virgō, *quid vult concursus ad*
amnem?”

Quidve petunt animae? Vel quō discrīmine rīpās
320 *hae* linquunt, *illae rēmīs* vada līvida verrunt?”

amnis, is *m.* river, stream, torrent

annus, ī *m.* year

apricus, a, um sunny, sun-loving

arceō, ēre, uī keep off, defend, restrain

avis, is *f.* bird, fowl

concursum, ūs *m.* throng, crowd

discrimen, inis, n. distinction; crisis

enim *adv.* for, indeed, truly

frigidus, a, um cold, chill, frigid

fugō (1) put to flight, rout

glomerō (1) roll together, gather, collect

harēna, ae *f.* sand, beach

immittō, ere, mīsī, missus let in, send in(to), loose(n), give
freely (+ *dat.*)

linquō, ere, liquī, lictus leave, desert

lividus, a, um blue, dark, livid

longē *adv.* far (off, from), at a distance

miror, āri, ātus wonder at, admire

nāvita, ae, *m.* sailor, boatman

ōrō (1) beseech, pray (for), entreat

pontus, ī *m.* sea, waves

quam how, than, as

rīpa, ae *f.* bank, shore

summoveō, ēre, **mōvī**, **mōtus** remove

trāns across, beyond (+ *acc.*)

trāsmittō, ere, **mīsī**, **missus** cross, send across

tumultus, ūs *m.* tumult, uprising, clamor

ulterior, ius farther, further, beyond

vadum, ī *n.* shallow(s), shoal, depth(s)

verrō, ere, **verrī**, **versus** sweep (over)

virgō, inis *f.* girl, maid(en)

313. ōrantēs prīmī (esse). (sē) trāsmittere: poetic use of the infinitive with **ōrō** instead of an indir. command (**ut/nē** + subjunctive), = **ut trāsmitterent. cursum:** acc. with **trāns(mittere)**; App. 308, *a.*

314. rīpae ulteriōris: objective gen. **amōre:** abl. of cause.

315. nunc hōs nunc accipit illōs: ANAPHORA and ASYNDETON underscore Charon's constant vigilance when faced with the unceasing approach of souls.

316. harēnā: abl. of separation with **arcet**.

317. tumultū: abl. of means.

318. quid vult concursus ad amnem: *how does the gathering at the river want [to be understood]?*, i.e., what does it mean?

319. quō discrimine: abl. of means.

320. hae...illae: Aeneas points to the different groups of souls.
rēmīs: abl. of means.

Ollī sic breviter fāta est longaeva sacerdōs:

*“Anchīsā generāte, deum certissima prōlēs,
Cōcȳtī stāgna alta vidēs Stygiamque palūdem,
dī cuius iūrāre timent et fallere nūmen.*

325 *Haec omnis, quam cernis, inops inhumātaque
turba est;*

portitor ille Charōn; hī, quōs vehit unda, sepultī.

*Nec rīpās datur horrendās et rauca fluenta
trānsportāre prius quam sēdibus ossa quiērunt.*

breviter *adv.* shortly, briefly, concisely

certus, a, um fixed, sure, certain, reliable

Charōn, ontis *m.* ferryman of souls of the dead across the river
Styx

Cōcȳtus, ī *m.* river of Hades

fallō, ere, fefellī, falsus deceive, cheat, mock, beguile, escape
the notice (of)

fluentum, ī *n.* stream, flood

generō (1) beget, bear

horrendus, a, um horrifying, dire, awesome

inhumātus, a, um unburied

inops, opis needy, destitute, bereft (of)

iūrō (1) take an oath, swear, conspire

longaevus, a, um aged, very old

os, ossis *n.* bone

palūs, ūdis *f.* swamp, marsh

portitor, ōris *m.* ferryman

prius *adv.* former(ly), sooner, first, before

prōlēs, is *f.* progeny, offspring

quam *adv.* how, than, as

quiēscō, ere, quiēvī, quiētus rest, calm, cease

raucus, a, um hoarse, sounding, clanging

rīpa, ae *f.* bank, shore

sacerdōs, **dōtis** *m. (f.)* priest(ess)

sepeliō, **īre**, **īvī**, **sepultus** bury, inter

stagnum, **ī** *n.* still waters, depth

Stygius, **a**, **um** Stygian, of the Styx, a river in Hades

timeō, **ēre**, **uī** fear, dread, be anxious

trānsportō (1) carry across, transport

turba, ae *f.* mob, crowd

vehō, **ere**, **vēxī**, **vectus** carry, convey

321. **Ollī**: an archaic dat., = **illī**.

322. **Anchīsā**: abl. of separation with **generāte**. **de(ōr)um**.

323. **Stygiām...palūdem**: i.e., the river Styx, the name of which is derived from the Gk. verb meaning *hate*.

324. **cuius...nūmen**: **nūmen** is a special acc. used in the formula for oath-taking: *the Styx, [on] the divine power of which the gods fear to swear and to deceive*. **iūrāre timent et fallere**: the gods are fearful of swearing on the Styx if they in fact intend to deceive the person(s) before whom they swear.

326. **portitor ille Charōn (est). sepultī (sunt)**.

327. **Nec...datur (Charontī). rīpās...et...fluenta**: acc. with **trāns(portāre)**, App. 308, *a*.

328. **prius quam**: the combination creates the conjunction *before*, although the two words can be separated by HYPERBATON; when juxtaposed, they are sometimes written as one word (**priusquam**). **sēdibus**: abl. of place where. **quiē(vē)runt**.

Centum errant annōs volitantque haec litora
circum;

330 tum dēmum admissī stāgna exoptāta
revīsunt.”

Cōnstitit Anchīsā satus et vestīgia pressit
multa putāns sortemque animō miserātus
inīquam.

admittō, ere, mīsi, missus admit

annus, ī *m.* year, season

centum *indecl.* hundred

cōsistō, ere, stitī, stitus stand (fast), rest, stop, settle

dēmum *adv.* at length, finally

exoptō (1) choose, desire, hope (for)

inīquus, a, um unfair, unjust, hostile

miseror, āri, ātus pity, commiserate

premō, ere, pressī, pressus (re)press

putō (1) think, suppose, consider

revīsō, ere revisit, see again, return to

serō, ere, sēvī, satus sow, beget

sors, sortis *f.* lot, destiny, portion, oracle

stagnum, ī *n.* still waters, depth

vestigium, (i)ī *n.* track, (foot)print, step, trace

volitō (1) fly, speed, flit, flutter

329. haec litora circum: ANASTROPHE for circum haec litora.

331. Anchīsā: abl. of separation with satus. (com)pressit or (re)pressit.

332. animō: abl. of place where.

Book 6.384–425

Ergō iter inceptum peragunt fluviōque
propinquant.

385 Nāvita quōs iam inde ut Stygiā prōspexit ab
undā

per tacitum nemus ire pedemque advertere
rīpae,

sic prior adgreditur dictis atque increpat ultrō:

“ Quisquis es, armātus quī nostra ad flūmina
tendis,

fāre age, quid veniās, iam istinc et comprime
gressum.

390 Umbrārum hic locus est, somnī noctisque
sopōrae:

adgredior, ī, gressus attack, address, approach

advertō, ere, adverti, adversus turn to, heed

armō (1) arm, equip, furnish

comprimō, ere, pressi, pressus (re)press

ergō *adv.* therefore, then, consequently

flūmen, inis n. river, stream, flood

fluvius, (i)ī m. river, stream

gressus, ūs m. step, walk, course, gait

istinc from there (where you are)

iter, itineris n. way, road, journey, route

incipiō, ere, cēpi, ceptus begin, undertake

increpō, āre, uī, itus reprove, chide

inde *adv.* thence, afterward, thereupon

nāvita, ae m. sailor, boatman

nemus, oris n. grove, wood

peragō, ere, ēgī, āctus accomplish, finish, traverse

prior, ius sooner, former, first, prior

propinquō (1) approach, draw near (+ *dat.*)

prospiciō, ere, spexī, spectus look out on, see

quisquis, quidquid (quicquid) *indef. pron.*; **quisquis, quodquod** *indef. adj.* whoever, whatever

rīpa, ae f. bank, shore

sopōrus, a, um sleepy, causing slumber

Stygius, a, um Stygian, of the Styx, a river in Hades

tacitus, a, um silent, noiseless, secret

ultrō *adv.* further, voluntarily

384–425. After encountering the soul of his unburied helmsman Palinurus and promising him burial, Aeneas proceeds in the company of the Sibyl.

385. Nāvita: Charon. **quōs = eōs** (i.e., Aeneas and the Sibyl), subject of **īre** and **advertere** in the indir. stmt. following **prōspexit. ut...prōspexit:** temporal clause; App. 368.

386. rīpae: dat. of direction.

388. Quisquis es: although Charon sees two figures approaching, he addresses only the one whose presence is not expected. **armātus quī:** ANASTROPHE.

389. fāre: imperat. **age:** a second imperat. that emphasizes the first: *come now, speak.* **quid veniās:** indir. quest.

corpora vīva nefās Stygiā vectāre carīnā.

Nec vērō Alcīdēn mē sum laetātus euntem

accēpisse lacū, nec Thēsea Pīrithoūmque,

dīs quamquam genitī atque invictī vīribus essent.

395 *Tartareum ille manū custōdem in vincla petīvīt*

ipsius ā soliō rēgis trāxitque trementem;

hī dominam Dītis thalamō dēdūcere adortī.”

adorior, īrī, ortus attempt, attack

Alcīdēs, ae m. patronymic (meaning “descendant of Alceus”) for Hercules, son of Jupiter and Alcmena

carīna, ae f. keel; ship, boat

custōs, ōdis m. guard(ian), sentinel

dēdūcō, ere, dūxī, ductus lead off, abduct

Dīs, Dītis m. Pluto, god of Hades

domina, ae f. mistress, queen

gignō, ere, genuī, genitus bear, produce, beget

invictus, a, um unconquered, invincible

lacus, ūs m. lake, marsh

laetor, ārī, ātus rejoice, exult

nefās n. indecl. impiety, unspeakable thing, crime

Pīrithoūs, ī m. Greek hero who descended to Hades with his friend Theseus to carry off Proserpina

quamquam although, and yet, however

solium, (i)ī n. throne, seat

Stygius, a, um Stygian, of the Styx, a river in Hades

Tartareus, a, um of or concerning Tartarus, abode of the wicked and impious in Hades

thalamus, ī m. marriage chamber, bedroom

Thēseus, eī (eos) acc. ea m. mythical king of Athens who, among his other exploits, descended to Hades with his friend

Pirithoüs to carry off Proserpina
tremō, ere, tremuī tremble, quiver, shake
vectō (1) convey, carry, bear
vērō *adv.* truly, indeed, but
vinc(u)lum, ī *n.* chain, bond, cable
vīvus, a, um living, natural, alive

391. nefās (est).

392. Nec...sum laetātus: LITOTES. According to Servius, Charon was punished when he helped another hero cross the Styx; he is not eager to be punished again. **Alcidēn...euntem** = Hercules, whose name cannot be used in dactylic hexameter (lkl). As one of Hercules's celebrated twelve labors, he descended to Hades and carried off Cerberus, the three-headed dog of Pluto, which guarded the entrance to the infernal regions.

393. lacū: abl. of place where. **Thēsea Pīrithoūmque:** Theseus went to the underworld together with his friend Pirithoüs, hoping to carry off Proserpina; instead, he was caught and trapped there by Hades, who imprisoned him in a stone seat. In some versions of this tale, when Hercules came to the underworld he rescued Theseus and brought him back to the surface of the earth; but Vergil will later locate Theseus (and, presumably, Pirithoüs) still trapped in the underworld (6.617–20).

394. quamquam...essent: concessive clause; the indicative is usual with **quamquam**, and the subjunctive here suggests the influence of patterns common with other concessive conj. **vīribus:** abl. of specification.

395. ille: *the former*, i.e., Hercules. **in vinc(u)la petivit = petivit ut vinclis caperet. custōdem:** Cerberus.

396. ipsius...rēgis: Pluto.

397. hi: *the latter*, i.e., Theseus and Pirithoüs. **dominam:** Proserpina. **Dītis:** possessive gen. modifying either **dominam** or **thalamō. adortī (sunt).**

Quae contrā breviter fāta est Amphrȳsia vātēs:

“Nūllae hīc īnsīdiae tālēs (absiste movērī),

400 *nec vim tēla ferunt; licet ingēns iānitor antrō*

aeternum lātrāns exsanguēs terreat umbrās,

casta licet patruī servet Prōserpina līmen.

Trōius Aenēās, pietāte īnsignis et armīs,

ad genitōrem īmās Erebi dēscendit ad umbrās.

405 *Sī tē nūlla movet tantae pietātis imāgō,*

*at rāmum hunc” (aperit rāmum quī veste
latēbat)*

“agnōscās.” Tumida ex irā tum corda resīdunt;

absistō, ere, stitī cease, stop

aeternus, a, um eternal, everlasting

agnōscō, ere, nōvī, itus recognize

Amphrȳsius, a, um Amphrysian, of Amphrysus, a river in
Thessaly frequented by Apollo

antrum, ī n. cave, cavern, grotto

aperiō, ire, uī, ertus open, disclose, reveal

breviter *adv.* shortly, briefly, concisely

castus, a, um pure, holy, chaste

contrā opposite, facing, against (+ *acc.*); *adv.* opposite, facing,
in reply

cor, cordis n. heart, spirit, feelings

dēscendō, ere, dēscendī, dēscēnsus descend

Erebus, ī m. underworld, Hades

exsanguis, e bloodless, lifeless, pale

iānitor, ōris m. doorkeeper

imāgō, inis f. likeness, image, ghost, soul, form

īnsīdiae, ārum f. snare, ambush, treachery

īnsignis, **e** distinguished, marked, splendid

lateō, **ēre**, **uī** lie hid, hide, lurk, escape the notice (of)

latrō (1) bark, howl, bay

licet, **ēre**, **uit**, **itum** it is permitted

patruus, **ī m.** paternal uncle

pietās, **ātis f.** loyalty, devotion, (sense of) duty

Prōserpina, **ae f.** wife of Pluto and queen of the underworld

rāmus, **ī m.** branch, bough, limb

residō, **ere**, **sēdī** sit down

terreō, **ēre**, **uī**, **itus** frighten, terrify

Trōius, **a**, **um** Trojan

tumidus, **a**, **um** swollen, swelling

vestis, **is f.** garment, cloth(ing), robe

398. Quae = haec. Amphrȳsia vātēs: through a learned reference to the river Amphrysus, Vergil associates the Sibyl with Apollo. The Amphrysus is a river in Thessaly; on its shores Apollo is said to have shepherded the flocks of the mortal Admetus.

399. Nūllae...īnsidiae (sunt).

400–402. licet...(ut) terreat...(ut) servet: the omission of **ut** with **licet** is frequent. **aeternum:** cognate acc. with **lātrāns**; translate adverbially. **patruī:** Proserpina is married to Pluto, brother of her father, Jupiter.

406. rānum: the golden bough; earlier in Book 6, the Sibyl had instructed Aeneas to find this and he had plucked it and brought it back to her (136–48, 187–211).

407. agnōscās: subjunctive used for a polite command instead of imperat.

*nec plūra hīs. Ille admirāns venerābile dōnum
fātālis virgae longō post tempore vīsum*

410 caeruleam advertit puppim rīpaeque
propinquat.

*Inde aliās animās, quae per iuga longa sedēbant,
dēturbat laxatque forōs; simul accipit alveō
ingentem Aenēān. Gemuit sub pondere cumba
sūtilis et multam accēpit rīmōsa palūdem.*

415 Tandem trāns fluvium incolumēs vātemque
virumque

īnformī līmō glaucāque expōnit in ulvā.

*Cerberus haec ingēns lātrātū rēgna trifaucī
personat adversō recubāns immānis in antrō.*

admiror, āri, ātus wonder (at), admire

adversus, a, um opposite, facing

advertō, ere, advertī, adversus turn to, heed

alveus, ī m. hollow; boat; trough

antrum, ī n. cave, cavern, grotto

caeruleus, a, um dark (blue)

Cerberus, ī m. monstrous three-headed dog in Hades

cumba, ae f. skiff, boat

dēturbō (1) drive off, dislodge

expōnō, ere place out, (cause to) disembark

fātālis, e fatal, deadly, fated, fateful

fluvius, (i)ī m. river, stream

forus, ī m. gangway, deck (of a boat)

gemō, ere, uī, itus groan (for), lament

glaucus, a, um gray, grayish-green, gleaming

incolumis, e safe, unharmed, intact

inde *adv.* thence, afterward, thereupon

informis, **e** shapeless, hideous

iugum, **ī** *n.* yoke, (mountain) ridge

lātrātus, **ūs** *m.* bark(ing), howl(ing)

laxō (1) loosen, free, open, release

limus, **ī** *m.* slime, mud, mire

palūs, **ūdis** *f.* swamp, marsh

personō (1) sound through, make (re)sound

pondus, **eris** *n.* weight, burden

post after, behind (+ *acc.*); *adv.* afterward, next

propinquō (1) draw near, approach (+ *dat.*)

recubō, **āre** recline, lie

rīmōsus, **a**, **um** leaky, full of cracks

rīpa, **ae** *f.* bank, shore

sedeō, **ēre**, **sēdī**, **sessus** sit, settle

sūtilis, **e** sewn, with seams

trāns across, beyond (+ *acc.*)

trifaux, **faucis** three-throated

ulva, **ae** *f.* sedge, marsh grass

venerābilis, **e** venerable, causing awe

virga, **ae** *f.* staff, wand, twig

408. Nec plūra (dicta sunt or dixērunt). his: *abl.* of comparison.

411. iuga: the word usually denotes a long ridge or spine, but here indicates the *benches* on Charon's boat.

412. alveō: SYNZESIS allows this word to be read as a spondee.

414. sūtilis: the boat is sewn together from animal skins or tree bark.

415. limō glaucāque...in ulvā: both nouns are *objs.* of **in** (ANASTROPHE).

Cui vātēs horrēre vidēns iam colla colubrīs
 420 *melle sopōrātam et medicātis frūgibus offam*
obicit. Ille famē rabidā tria guttura pandēns
corripit obiectam, atque immānia terga resolvit
fūsus humī tōtōque ingēns extenditur antrō.
Occupat Aenēās aditum custōde sepultō
 425 *ēvāditque celer rīpam inremeābilis undae.*

aditus, ūs *m.* approach, entrance, access

antrum, ī *n.* cave, cavern, grotto

celer, eris, ere swift, speedy, quick

collum, ī *n.* neck

coluber, brī *m.* snake, serpent

corripīō, ere, uī, reptus seize, snatch up

custōs, ōdis *m. (f.)* guard(ian), keeper

ēvādō, ere, ēvāsī, ēvāsus go forth (from), escape, pass over,
 traverse

extendō, ere, extendī, extensus (or **extentus**) stretch out,
 extend, increase

famēs, is *f.* hunger

frūx, frūgis *f.* fruit, grain

guttur, uris *n.* throat, gullet

horreō, ēre, uī bristle, shudder, tremble

humus, ī *f.* ground, soil, earth

inremeābilis, e from which there is no return, irretraceable

medicō (1) drug, medicate

mel, mellis *n.* honey

obicio, ere, iēcī, iectus present, place before

occupō (1) seize (beforehand), occupy

offa, ae *f.* morsel, cake

pandō, ere, pandī, passus spread, open, loosen

rabidus, a, um raving, mad, frenzied

resolvō, ere, resolvī, resolūtus loose(n), free, pay, unravel

rīpa, ae f. bank, shore

sepeliō, ire, sepelivī (ii), sepultus bury, inter

sopōrō (1) make drowsy, drug

tergum, ī n. back, body, rear

trēs, tria three

419. horrēre: inf. in indir. stmt. after **vidēns**; its subject is **colla**.

420. melle, medicātis frūgibus: both abl. of means.

421. obicit: the Sibyl's swift action is reflected by ENJAMBMENT.

Note the length of the first syllable of **obicit**: although the vowel **o-** is short by nature here, the syllable is lengthened by the consonantal vowel with which the stem of the verb begins: **ob(i)icit** < **ob** + **iaciō**. **famē ravidā:** abl. of cause or description.

422. obiectam (offam).

423. humī: locative. **tōtō...antrō:** abl. of place where.

424. custōde sepultō: abl. abs. The metaphorical use of **sepelire** is humorous here.

425. inremeābilis: a rare word, coined by Vergil; it is based on the verb **remeāre**, *to come or go back*.

Book 6.450–476

450 *Inter quās* Phoenissa recēns ā vulnere Dīdō
errābat silvā in magnā; quam Trōius hērōs
ut primum iuxtā stetit agnōvitque per umbrās
obscuram, quālem primō quī surgere mēse
aut videt aut vīdisse putat per nūbila lūnam,
455 dēmīsīt lacrimās dulcīque adfātus amōre est:
“*Infēlix Dīdō*, vērū mihi nuntius ergō

adfor, āri, ātus address, accost

agnōscō, ere, nōvī, nītus recognize

dēmittō, mittere, mīsī, missus send down, let fall, drop, lower

dulcis, e sweet, dear, fond

ergō adv. therefore, then, consequently

hērōs, ōis m. hero, mighty warrior

iuxtā near, next, close to (+ acc.)

lūna, ae f. moon, moonlight

mēnsis, is m. month

nūbilum, ī n. cloud, cloudiness

nuntius, (i)ī m. messenger, message

obscurus, a, um dark, obscure, dim

Phoenissa, ae f. Phoenician (woman), Dido

putō (1) think, suppose, consider

quālis, e (such) as, of what sort

recēns, entis recent, fresh

Trōius, a, um Trojan, of Troy

vērū, a, um true, real, genuine

vulnus, eris n. wound, deadly blow

450–76. Among those who have died for love Aeneas sees the shade of Dido. He attempts to defend his sudden departure from Carthage,

but she scornfully turns away and returns to Sychaeus, her first husband.

450. Inter quās: Dido is the last in a list of mythical females about whose sad deaths we are reminded as Aeneas observes them in the underworld. Translate **quās** as a demonstrative, *these women*. **recēns ā vulnere: recentī vulnere** (*with a fresh wound*) would be more natural in English; but Vergil wants to emphasize not only the freshness of Dido's wound, but also her very recent arrival in the underworld.

451. quam: with **iuxtā** and understood with **agnōvit** in 452.

453–54. This **SIMILE** comparing Dido to the elusive new moon merits comparison to that with which we (and Aeneas) were introduced to her at 1.498–502.

455. amōre: abl. of manner.

456. nuntius: we may well wonder how this message was delivered to Aeneas; it has not been mentioned before. At the beginning of Book 5, Vergil tells us only that the Trojans see flames in Carthage as they sail off, and that thoughts of what a woman scorned may do lead them to ominous suspicions.

venerat extinctam ferrōque extrēma secūtam?
Fūneris heu tibi causa fuī? Per sīdera iūrō,
per superōs et sī qua fidēs tellūre sub imā est,
 460 *invītus, rēgina, tuō dē litore cessī.*
Sed mē iussa deum, quae nunc hās ire per
umbrās,
per loca senta sitū cōgunt noctemque
profundam,
imperiiis ēgēre suis; nec crēdere quīvī
hunc tantum tibi mē discessū ferre dolōrem.
 465 *Siste gradum tēque aspectū nē subtrahe*
nostrō.
Quem fugis? Extrēmum fātō quod tē adloquor
hoc est.”
Tālibus Aenēās ardentem et torva tuentem
lēnibat dictis animum lacrimāsque ciēbat.
Illā solō fixōs oculōs āversa tenēbat

adloquor, ī, locūtus address, accost
a(d)spectus, ūs m. sight, vision, aspect
āvertō, ere, ī, rsus turn away, avert
causa, ae f. cause, reason, occasion
cēdō, ere, cessī, cessus yield, depart

cieō, ēre, cīvī, citus stir (up), (a)rouse
cōgō, ere, coēgī, coāctus force (together)
crēdō, ere, didī, ditus believe, trust (+ *dat.*)
discessus, ūs m. departure, separation
dolor, ōris m. grief, pain, passion, anger
exstinguō, ere, inxī, inctus quench, destroy, extinguish

extrēma, ōrum *n.* end, death, funeral

extrēmus, a, um final, last, utmost

fidēs, eī *f.* faith, honor, pledge

fīgō, ere, xī, xus fasten, fix, pierce

fūnus, eris *n.* funeral, death, disaster

gradus, ūs *m.* step, gait, pace, stride

invītus, a, um unwilling, reluctant

iūrō (1) swear (by), take oath

iussum, ī *n.* command, order, behest

lēniō, ire, īvī, itus soften, soothe, calm

profundus, a, um deep, profound, vast

queō, quire, īvī (iī), itus be able, can

sentus, a, um rough, thorny

sistō, ere, stetī, status stay, stop

situs, ūs *m.* position; neglect; decay

solum, ī *n.* ground, earth, soil

subtrahō, ere, trāxī, tractus withdraw

torvus, a, um fierce, grim, lowering

tueor, ērī, itus (tūtus) look (at), watch

457. (tē) **exstinctam (esse). extrēma (= mortem) secutam (esse).**

461. **iussa de(ōr)um:** see 4.237 and 270.

466. **Extrēmum:** *this is the last (word, or speech) I shall address to you.* **quod:** cognate acc. **hoc:** pronounce **hocc**, making a long syllable. **hoc est:** it is unusual, to say the least, to conclude a line with two monosyllables; their appearance here, though perhaps inelegant, is certainly emphatic.

467. **torva:** neut. acc. pl. used adverbially, probably in imitation of the similar Gk. construction.

467–68. **tuentem...animum:** the expression is unusually contorted—how can one's *mind* or *anger* be imagined as *watching*? Vergil implies that Dido is effectively consumed by her anger—it is all that remains of her.

468. **lēnībat = lēniēbat**, which could not be used in hexameter (lklk). It has a conative meaning here, *he tried to soothe*; App. 351, 2, a.

470 *nec magis inceptō vultum sermōne movētur*
quam sī dūra silex aut stet Marpēsia cautēs.
Tandem corripuit sēsē atque inimīca refūgit
in nemus umbriferum, coniūnx ubi prīstinus illī
respondet cūrīs aequatque Sychaeus amōrem.

475 *Nec minus Aenēās cāsū concussus inīquō*
prōsequitur lacrimīs longē et miserātur euntem.

aequō (1) equal(ize), match, level

cāsus, ūs *m.* chance, (mis)fortune

cautēs, *is f.* rock, cliff, crag

concutiō, ere, cussī, cussus shake, shatter, agitate

corripīō, ere, uī, reptus snatch (up, away)

dūrus, a, um hard(y), harsh, stern

incipiō, ere, cēpī, ceptus begin, undertake

inimīcus, a, um hostile, unfriendly

inīquus, a, um unjust, harsh, uneven

longē *adv.* (from) afar, at a distance

magis *adv.* more, rather

Marpēs(s)ius, a, um of Marpe(s)sus, a mountain on the island of
 Paros famous for its white marble

minus *adv.* less

miseror, āri, ātus pity, commiserate

nemus, oris *n.* (sacred) grove, forest

prīstinus, a, um ancient, former

prōsequor, ī, secūtus follow, attend

quam *adv.* how, than, as

refugiō, ere, fūgī flee (away), shun

respondeō, ēre, ī, ōnsus answer; sympathize with

sermō, ōnis *m.* conversation, speech

silex, icis *m. (f.)* flint, rock, crag

Sychaeus, *ī m.* deceased husband of Dido

umbrifer, **era**, **erum** shady

vultus, **ūs m.** countenance, face, aspect

470. vultum: acc. of respect; App. 311. **sermōne:** the word is ironic, since it suggests conversation; yet Dido does not respond.

471. Marpēsia cautēs: Marpessus on the Greek island of Paros was renowned as a source of fine marble for sculpture.

473. umbriferum: the double meaning is active here: the underworld is filled with both gloom and the shades of the dead. **ubi:** the conjunction has been postponed. **illī:** dat. of reference.

475. cāsū (Didōnis).

476. prōsequitur et miserātur (eam).

Book 6.847–899

“Excūdent *alii* spīrantia mollius aera
(crēdō equidem), vīvōs dūcent dē marmore
vultūs,
ōrābunt causās melius, *caelīque* meātūs
850 dēscribent radiō *et surgentia sīdera dīcent*:
tū regere *imperīō* populōs, Rōmāne, mementō

aes, aeris *n.* bronze

causa, ae *f.* cause, case (at law)

crēdō, ere, didī, dītus believe, suppose

dēscribō, ere, psī, ptus mark out, map

equidem *adv.* indeed, truly, surely

excūdō, ere, ī, sus hammer out, fashion

marmor, oris *n.* marble

meātus, ūs *m.* course, path, motion

melior, ius better, superior, finer

meminī, isse remember (+ *gen.*)

molliter *adv.* softly, gently, gracefully

ōrō (1) pray (for), entreat, plead, argue

populus, ī *m.* people, nation

radius, (i)ī *m.* rod, spoke, compass

regō, ere, rēxī, rēctus rule, guide, direct

Rōmānus, a, um Roman, of Rome

spīrō (1) breathe, blow, live, quiver

vīvus, a, um living, alive, natural

vultus, ūs *m.* countenance, face, aspect

847–99. Anchises, displaying to Aeneas a parade of Roman heroes in the underworld, pauses to reflect on Rome’s destiny as a military and political power. The two culminating figures in the parade are the elder Marcellus and the younger Marcellus, to the latter of whom

Anchises devotes a lengthy and emotional description. Their tour of the underworld concludes with a review of the tasks still awaiting Aeneas. Aeneas and the Sibyl then depart; Aeneas and his companions set sail once more.

847. Excūdent: Anchises uses the future tense repeatedly in this passage, to describe the great moments in the history of a people which does not yet exist. The entire passage is proleptic—that is, it looks forward in time and outside the frame of the rest of the tale told in the *Aeneid* as a whole. This instance of PROLEPSIS is worth considering from several perspectives: from the point of view of both Anchises and Aeneas, the events and characters foretold do not yet exist except as a promise of the fates; from the point of view of Vergil and his readers, these events and characters are already reflections of the past. **aliī:** the implied reference here is to the Greeks, whose accomplishments in sculpture, rhetoric, and the sciences are guaranteed by Anchises' prescience. **spīrantia aera:** bronze statues so lifelike that they seem to breathe.

847–48. sculptors, orators.

849–50. astronomers. **dicent** = **vocābunt**.

851. Rōmāne: addressed to the Roman people in general, and to Aeneas in particular—he represents the people whose nation and identity do not yet exist, but are assured by the fates.

(*hae tibi erunt artēs*), *pācique* impōnere mōrem,
parcere subiectīs *et dēbellāre* superbōs.”

Sic pater Anchīsēs, atque haec mīrantibus addit:

855 “*Aspice, ut insignis spoliīs Mārcellus opīmīs*
ingreditur victorque virōs superēminet omnēs.

Hic rem Rōmānam magnō turbante tumultū

sistet eques, sternet Poenōs Gallumque
rebellem,

addō, ere, didī, ditus add

a(d)spiciō, ere, spexī see, look at

ars, artis *f.* skill

dēbellō (1) exhaust through war, crush

eques, itis *m.* cavalryman, knight, man of equestrian rank

Gallus, a, um Gallic, Gaul

impōnō, ere, posuī, positus place on, impose, establish

ingredior, ī, gressus step, stride, enter

insignis, e distinguished, marked, noteworthy

Mārcellus, ī *m.* 1. Marcus Claudius Marcellus, d. 208 BCE;
famous Roman consul, served in both 1st and 2nd Punic Wars;
2. Marcus Claudius Marcellus, 42–23 BCE; son of Octavia, sister
of Augustus, and first husband of Augustus’ daughter Julia

mīror, āri, ātus wonder (at), admire

mōs, mōris *m.* custom, usage, rule, law

opīmūs, a, um rich, splendid, sumptuous; **spolia opīma** “spoils
of honor,” won when a Roman general with his own hand slew
the general of the enemy

parcō, ere, pepercī (parsī), parsus spare (+ *dat.*)

pāx, pācis *f.* peace, quiet, repose

Poenus, a, um Phoenician, Carthaginian

rebellis, e rebellious, insurgent

Rōmānus, a, um Roman, of Rome

sistō, ere, steti, status stop, stand

spolium, (i)ī *m.* spoil, booty, plunder
sternō, ere, **strāvī**, **strātus** lay low, strew
subiciō, ere, **iēcī**, **iectus** vanquish
superbus, a, **um** proud, haughty
superēmineō, ēre tower above
tumultus, ūs *m.* tumult, uprising, clamor
turbō (1) confuse, shake, disturb

852. hae: attracted into the gender of the predicate; App. 240, *a.*
pācī: some editors prefer **pācis**, gen., instead of the dat. printed here;
but **pācī** makes much better sense with **impōnere**, while **pācis** is not
supported by the manuscripts.

854. (Aenēae et Sibyllae) mīrantibus.

855. spoliis opīmīs: the technical term in Latin for arms and other
booty taken on the field of battle by the victorious from the
vanquished general, whom he has slain with his own hand. These
were won before by Romulus early in his kingship and by Cossus in
428 BCE (the latter of these is mentioned at 841), and finally by the
elder Marcellus in 222 BCE. When Augustus came to power, he decreed
that, since he had **imperium** and was effectively commander-in-chief,
only he and his successors could claim the honor henceforth.
Mārcellus: M. Claudius Marcellus, who served in the First Punic War,
was an outstanding general in the Second Punic War and was an
ancestor of the younger Marcellus described below.

857. tumultū: the war with the Gauls in Italy, in which the elder
Marcellus had killed Viridomarus, leader of the Gauls, at Clastidium
(222 BCE), and stripping him of his armor had obtained the third and
last **spolia opīma** (the **tertia arma capta** of 859).

858. eques: (*though but*) a man of equestrian rank, though the term
also serves as a reminder that the battle of Clastidium was waged by
cavalry.

tertiaque arma patrī suspendet capta Quirīnō.”

860 *Atque hīc Aenēās (ūnā namque īre vidēbat
ēgrēgium formā iuvenem et fulgentibus armīs,
sed frōns laeta parum et dēiectō lūmina vultū)*

*“Quis, pater, ille, virum quī sīc comitātur
euntem?”*

Fīlius, anne aliquis magnā dē stirpe nepōtum?

865 *Quī strepitus circā comitum! Quantum īstar
in ipsō!*

Sed nox ātra caput trīstī circumvolat umbrā.”

Tum pater Anchīsēs lacrimīs ingressus obortīs:

“Ō gnāte, ingentem lūctum nē quaere tuōrum;

aliquis, quid some(one), any(one)

an(ne) *interrog.* whether, or

circā *adv.* around, about

circumvolō (1) fly around, fly about

comitor, āri, ātus accompany, attend, escort, follow

dēiciō, ere, iēcī, iectus cast down

ēgregius, a, um extraordinary, distinguished

fīlius, (i)ī m. son

forma, ae f. form, beauty, shape

frōns, frontis f. front, forehead, brow

fulg(e)ō, ēre, lsī shine, gleam, glitter

ingredior, ī, gressus stride, begin, enter

īstar n. indecl. likeness, weight, dignity

iuvenis, is m. (f.) youth, young (man, woman)

lūctus, ūs m. grief, mourning, sorrow

nepōs, ōtis m. grandson; descendant

oborior, irī, ortus arise, spring up

parum *adv.* slightly, too little, not

quantus, a, um so (much, great, many), as

Quirīnus, ī m. the deified Romulus as god of war

stirps, pis f. stock, lineage

strepitus, ūs m. uproar, noise

suspendō, ere, ī, ēnsus hang up

tertius, a, um third

ūnā adv. together, at the same time

vultus, ūs m. countenance, face, aspect

859. suspendet: Vergil introduces another technical term, here part of the vocabulary for making a dedication of spoils to a god by hanging them in (or on) the temple. **Quirīnō:** the name comes as something of a surprise, since the **spolia opīma** were traditionally dedicated not to Quirinus but to Jupiter Feretrius. It is not wise to suppose, however, as some editors have done, that Vergil was confused; it is far more likely that this alteration serves a purpose here—perhaps to bring special honor to Romulus, who as the first winner of **spolia opīma** began the tradition of dedication of Jupiter Feretrius; since upon his death Romulus was deified as Quirinus, Vergil may well intend to remind us here of both divinities associated with the ritual.

860. Aenēas (dicit). ūnā (cum Mārcellō).

862. frōns (erat). et lūmina (erant) dēiectō vultū: abl. of description, = **et lūmina (erant) dēiecta. lūmina = oculī**, as often.

863. virum: i.e., the elder Marcellus. **ille:** the younger M. Claudius Marcellus born in 42 BCE, i.e., the son of Augustus' sister Octavia and husband of Augustus' daughter Julia; Augustus had chosen him to be his successor, but he died in 23 BCE.

864. nepōtum (nostrōrum).

865. strepitus: indicating the future fame and popularity of the younger Marcellus.

867. ingressus (est).

868–86. Ancient tradition reports that these lines were recited by Vergil to Augustus and Octavia, the mother of Marcellus. Octavia is said to have fainted upon hearing the poet's tribute to her son.

868. gnāte: archaic spelling of **nāte**.

ostendent *terrīs hunc* tantum *fāta neque* ultrā
 870 *esse* sinent. *Nimium vōbīs* Rōmāna *propāgō*
vīsa potēns, *superī*, *propria haec sī dōna fuissent.*
Quantōs ille virum magnam Māvortis *ad urbem*
campus aget gemitūs! *Vel quae, Tiberīne, vidēbis*
fūnera, cum tumultum *praeterlābēre* recentem!
 875 *Nec puer* Īliacā *quisquam dē gente* Latīnōs
in tantum spē tollet avōs, *nec Rōmula quondam*
ūllō sē tantum tellūs iactābit *alumnō.*
Heu pietās, heu prīsca fidēs invictaque *bellō*
dextera! Nōn illī sē quisquam *impūne tulisset*

alumnus, ī *m.* nursling, (foster) child

avus, ī *m.* grandfather; ancestor

fidēs, *eī f.* trust, fidelity, pledge

fūnus, *eris n.* funeral, death, disaster

gemitus, *ūs m.* groan(ing), wail(ing)

iactō (1) toss, vaunt, boast

Īliacus, **a**, **um** Ilian, Trojan

impūne *adv.* unpunished, with impunity

invictus, **a**, **um** unconquered, invincible

Latīnus, **a**, **um** Latin, of Latium

Māvors, *rtis m.* Mars, god of war

nimium *adv.* too (much), too great(ly)

ostendō, *ere, ī, ntus* show, display

pietās, *ātis f.* loyalty, devotion, sense of duty, righteousness,
nobility

potēns, *entis* powerful, mighty

praeterlābor, *ī, lāpsus* glide by

prīscus, **a**, **um** ancient, primitive

propāgō, *inis f.* offshoot, offspring

proprius, a, um one's own, special, secure

quantus, a, um how (great, much, many), as

quisquam, quaequam, quidquam any(one, thing)

recēns, entis recent, fresh, new

Rōmānus, a, um Roman, of Rome

Rōmulus, a, um of Romulus, Roman

sinō, ere, sīvī, situs permit, allow

spēs, ei f. hope, expectation

tantum *adv.* so much, so great(ly), only

Tiberīnus, ī m. (god of) the Tiber, river on which Rome is situated

tumulus, ī m. mound, tomb

ultrā *adv.* beyond, farther

869. neque ultrā: Marcellus was only nineteen at the time of his death.

871. vīsa (esset): apodosis in a past contrary-to-fact condition;
App. 382. sī fuissent: protasis in a past contrary-to-fact condition.
haec dōna: Marcellus.

872. vir(ōr)um. Māvortis: modifies both **urbem**, since Rome was founded by Romulus, a son of Mars, and **campus** (873), since the part of the city through which the funeral procession would have gone was the flat, open land just north of the ancient city center, known as the **campus Martius** (*field of Mars*). It is on this plain that the populace of Rome would have gathered to witness the funeral.

873. Tiberīne: Anchises addresses the divinity inhabiting the Tiber, anticipating the sympathy that he, in anthropomorphic form, can offer.

874. tumulum: the magnificent mausoleum of Augustus, begun by the emperor in 28 BCE (and probably barely finished at the time of Marcellus' death). Marcellus was the first of what would eventually be many members of the Julio-Claudian clan to be buried here.
praeterlābere = praeterlāberis.

876. spēs: *by the hope* (of his future greatness).

879. illi = Mārcellō: dat. with **obvius** (880). **tulisset:** apodosis of a contrary-to-fact condition, with the condition itself (the **sī**-clause) implied. If expressed, it would be something like *if he had lived long enough*.

880 obuius armātō, seu *cum* pedes īret in hostem
seu spūmantis equī foderet calcāribus armōs.

Heu, miserande *puer*, sī quā fāta aspera rumpās

tū Mārcellus *eris*. *Manibus* date lilia plēnīs
purpureōs spargam flōrēs *animamque* nepōtis

885 hīs saltem accumulem dōnīs, et fungar inānī
mūnere.” Sīc tōtā passim rēgiōne vagantur
āeris in campīs lātīs atque omnia lūstrant.

Quae postquam *Anchīsēs* nātum per singula
dūxit

accumulō (1) heap up; pile up; honor

āēr, **āeris** *m.* air, mist, fog

armō (1) arm, equip, furnish

armus, **ī** *m.* shoulder, flank, side

asper, **era**, **erum** rough, harsh, fierce

calcar, **āris** *n.* spur, goad

flōs, **ōris** *m.* flower, blossom, bloom

fodiō, **ere**, **fōdī**, **fossus** dig, pierce, spur

fungor, **ī**, **fūctus** perform, fulfil (+ *abl.*)

hostis, **is** *m.* enemy, foe, stranger

inānis, **e** empty, useless, unavailing

lātus, **a**, **um** wide, broad, spacious

lilium, **(i)ī** *n.* lily

lūstrō (1) purify; survey; traverse

Mārcellus, **ī** *m.* 1. Marcus Claudius Marcellus, d. 208 BCE;
famous Roman consul, served in both 1st and 2nd Punic Wars;
2. Marcus Claudius Marcellus, 42–23 BCE; son of Octavia, sister
of Augustus, and first husband of Augustus’ daughter Julia

miseror, **āri**, **ātus** pity, commiserate

nepōs, ōtis *m.* grandson; descendant
obvius, a, um meeting (+ *dat.*)
passim *adv.* everywhere, all about
pedes, itis *m.* foot soldier, infantry
plēnus, a, um full, filled, complete
postquam after (that), when
purpureus, a, um purple, crimson, bright
quā *adv.* where(by), wherever, in any (some) way
regiō, ōnis *f.* district, region, quarter
rumpō, ere, rūpī, ruptus break, burst (forth)
saltem *adv.* at least, at any rate
singuli, ae, a each, one by one
sive, seu or if, whether, or
spargō, ere, rsī, rsus scatter, sprinkle
spūmō (1) foam, froth, spray
vagor, āri, ātus wander, roam, rove

882. sī rumpās: protasis of a future- less-vivid condition, the apodosis of which is not expressed; App. 381. The exact interpretation of this and the following verse has been long debated. What exactly is Anchises saying? Some have understood him to mean that the young man before him will come to merit the name Marcellus, or will be a “real” Marcellus, *only if* he manages to overcome his sad fate; but many now think it more likely that we are to imagine here an outburst on Anchises’ part, breaking off with an APOSIOPESIS as he is overcome by emotion at the sight of the youth. Anchises is then saying, “You will (i.e., must) be Marcellus; oh, if only you were to break your harsh fate somehow!” **quā (viā).**

883. date: Anchises addresses Aeneas and the Sibyl; but we may also imagine that through Anchises Vergil himself is addressing his readers.

884–85. purpureōs: a color indicative of both distinguished rank and deserved honor. **spargam, accumulem, fungar:** understand either as volitive subjunctives; App. 254, or as subjunctives in a sequence of indir. commands after **date**, with **ut** implied.

886. vagantur (Anchīsēs et Aenēās et Sibylla).

incenditque *animum fāmae venientis amōre*,
890 *exim bella virō* memorat *quae* deinde gerenda,
Laurentēsque docet populōs *urbemque* Latīnī,
et quō quemque modō *fugiatque feratque*
labōrem.

Sunt geminae Somnī portae, *quārum* altera fertur
cornea, *quā* vērīs facilis datur exitus umbrīs,
895 altera candentī perfecta nitēns elephantō,
sed falsa ad caelum mittunt īnsomnia Mānēs.
Hīs ibi tum nātum Anchīsēs ūnāque Sibyllam
prōsequitur *dictīs* portāque ēmittit eburnā;
ille viam secat *ad nāvēs sociōsque* revīsit.

alter, era, erum one (of two), other (of two), second

candēns, entis shining, white, gleaming

corneus, a, um of horn

deinde *adv.* thence, next, thereupon

doceō, ēre, uī, ctus teach (about), tell

eburnus, a, um (of) ivory

elephantus, ī m. elephant, ivory

ēmittō, ere, mīsi, missus send forth

exim, exin(de) *adv.* from there, next, thereupon

exitus, ūs m. exit, outlet, egress

facilis, e easy, favorable, ready

falsus, a, um false, deceitful, mock

gerō, ere, gessi, gestus bear, wage

ibi *adv.* there, then

incendō, ere, ī, ēnsus inflame, kindle

īnsomnium, (i)ī n. dream, vision

Latīnus, ī m. early king of Italy, whose daughter, Lavinia,
married Aeneas

Laurēns, entis of Laurentum, a city near Rome

Mānēs, ium m. (souls of) the dead, Hades

memorō (1) recount, (re)call, relate

modus, ī m. manner, measure, limit

nitēns, entis gleaming, bright, shining

perficiō, ere, fēcī, fectus finish, make

populus, ī m. people, nation

porta, ae f. door, gate, entrance, exit

prōsequor, ī, secūtus follow, escort

quisque, quaeque, quidque (quodque) each, every(one)

revisō, ere revisit, see again

secō, āre, uī, ctus cut, cleave

Sibylla, ae f. ancient Italian prophetess

Somnus, ī m. Sleep, Slumber personified as a divinity

ūnā adv. together, at the same time

vērus, a, um true, real, genuine, honest

890. **virō:** dat. of agent with pass. periphrastic construction; App. 302. **gerenda (sint).**

892. **fugiat, ferat:** subjunctives in indir. quest., introduced by **docet...quōmodō. quō...modō:** normally written as either one or two words; the intrusion of **quemque** here creates a true TMESIS.

893. **fertur (esse) = dicitur (esse).** Again Vergil implies that the two gates from the underworld are part of a tradition already known to his readers: in this case, first and foremost from Homer, who describes the two Gates of Dreams in *Odyssey* 19.562–67.

895. **candenti elephantō:** abl. of material; App. 324. The association of ivory with deception is based in part on a play on words: the Greek verb *elephairesthai* means “to deceive.”

896. **sed:** i.e., through this gate.

899. **ille:** Aeneas.



**Mausoleum of Augustus (Marcellus was the first to be
buried here).**

Photograph by Barbara Weiden Boyd

A Selected Bibliography

No bibliography of Virgil's *Aeneid* can hope to be complete or even comprehensive. I have simply focused, therefore, on recent work available in English and of particular relevance to the selections contained in this textbook. Most of the works cited are from the last 30 years; exceptions are works of particular relevance and/or lasting impact. And of course, most are in English; but I have been unable to exclude a small number of works in Italian whose influence continues to be profound. While these are likely to be above and beyond the ability and interest of even the most avid student Vergilian, teachers with modest everyday Italian should be able to use these books and articles to their profit, and to share many of them with their students. I also remind my readers to avail themselves of the Vergilian bibliography that appears in *Vergilius* (the annual publication of the Vergilian Society) and of the selective but handy bibliography online at http://www.vroma.org/~bmcmamus/werner_vergil.html. Finally, I hope that in the next edition of this listing I will be able to add the *Virgil Encyclopedia* currently being edited by J. Ziokowski and R. Thomas and scheduled to be published by Blackwell in 2012: it promises to be a rich resource for teachers and scholars of Vergil at all levels.

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Appendix A

Vergil's Meter: The Dactylic Hexameter

Vergil used dactylic hexameter, the meter of epic poetry, to compose the *Aeneid*. Homer (8th century BCE) established the epic character of dactylic hexameter by using it to compose the *Iliad* and the *Odyssey*; many other early Greek epic poems, now lost, were composed in the same meter. Beginning in the third century BCE, Latin poets began to experiment with adapting dactylic hexameter to their language. This was no easy task—Greek has a much larger vocabulary, including many more words with multiple short syllables, than does Latin, and is therefore better suited than Latin to dactylic hexameter. Vergil is generally considered by scholars and other admirers to have been the first to bring dactylic hexameter to perfection in Latin; in fact, many believe that he was the first *and* last Latin poet to do so. Whether this is true or not, there is no better introduction to Latin meter than through Vergil; and, strained and odd-sounding though the results may be at first, it is in fact possible with practice to get a reasonable idea of how Latin poetry might have sounded 2,000 years ago. It is important to make this attempt both for its own sake and because much ancient poetry, including the *Aeneid*, was intended to be heard; and a well-read excerpt can be quite powerful.

The term **dactylic hexameter** is derived from Greek. **Hexameter** means “six measures” (**hex**, “six”; **metron**, “measure”). A **dactyl** is a measure consisting of one long and two short syllables; the name **dactyl** comes from the Greek word for “finger” (**daktylos**),

since with its two joints a finger can be imagined as consisting of one longer and two shorter sections. A line of dactylic hexameter consists of five dactylic measures (or, as they are commonly called, “feet”) followed by a final measure of two syllables, the first of which is always long. Any of the five dactyls can be replaced by a **spondee** (a measure consisting of two long syllables). The pattern of long and short syllables in dactylic hexameter looks like this (*Aen.* 1.1–11):

— ∪ ∪ | — ∪ ∪ | — — | — — | — ∪ ∪ | — x
ARMA virumque canō, Troiae quī prīmus ab ōrīs

— ∪ ∪ | — — | — ∪ ∪ | — — | — ∪ ∪ | — x
Ītaliā fātō profugus Lāvīniaque vēnit

— ∪ ∪ | — — | — — | — — | — ∪ ∪ | — x
litora, multum ille et terrīs iactātus et altō

— ∪ ∪ | — — | — ∪ ∪ | — — | — ∪ ∪ | — x
vī superum, saevae memorem Iūnōnis ob īram,

5 — ∪ ∪ | — — | — — | — — | — ∪ ∪ | — x
multa quoque et bellō passus, dum conderet urbem

— — | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — x
īnferretque deōs Latiō; genus unde Latīnum

— — | — ∪ ∪ | — — | — — | — ∪ ∪ | — x
Albānīque patrēs atque altae moenia Rōmae.

— ∪ ∪ | — — | — ∪ ∪ | — — | — ∪ ∪ | — x
Mūsa, mihī causās memorā, quō nūmine laesō

— ∪ ∪ | — — | — ∪ ∪ | — — | — ∪ ∪ | — x
quidve dolēns rēgīna deum tot volvere cāsūs

10 — — | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — x
īnsignem pietāte virum, tot adīre labōrēs

— ∪ ∪ | — — | — ∪ ∪ | — — | — ∪ ∪ | — x
impulerit. Tantaene animīs caelestibus īrae?

Note that the final syllable in a line is always indicated by x. It can be either long or short; its Latin name, **syllaba anceps**, means “ambiguous” or “undecided syllable.”

Most lines of hexameter consist of a combination of dactyls and spondees. The variety of combinations available would have kept the spoken verse from sounding monotonous. Note, however, that lines

consisting entirely of spondees are very rare, and that Vergil uses a spondee in the fifth foot only on rare occasions. Such lines (i.e., those with a fifth-foot spondee) are called “spondaic lines,” or **spondeiazontes** (singular, **spondeiazon**). Lines consisting entirely of dactyls are relatively unusual as well, although they are not as rare as spondaic lines.

Latin meter is **quantitative**. Every syllable in a Latin word has a quantity, either “long” or “short.” Syllable length is determined a) by nature or b) by position. See items 14–24 in the online Grammatical Appendix located at www.bolchazy.com/extras/vergilgrammaticalappendix.pdf for general guidelines on how to determine the length of a syllable.

Some special features of the Latin hexameter should be noted:

Elision – when one word ends with a vowel, diphthong, or -m, and the following word begins with a vowel or h-, the first vowel or diphthong is elided, i.e., blended, with the second. The length of the resulting combination syllable will generally be whatever the length of the second syllable originally was. There are examples of elision above in lines 3, 5, 7, and 11.

Hiatus – see the list of rhetorical and stylistic devices below.

Consonantal vowels – when used in combination with other vowels (e.g., *Iuppiter*, *coniunx*, *genua*), the vowels -i- and -u- can sometimes serve as consonants, pronounced as -j- and -w-, respectively. As such, they do not create

diphthongs with the vowels next to them, and they can lengthen a preceding short syllable if combined with another consonant. There is an example above in line 2, *Laviniaque*, where the second -i- is treated as a consonant.

Synizesis – see the list of rhetorical and stylistic devices below.

Hypermetric lines – occasionally a hexameter ends with a syllable that can elide with the first syllable of the next line. This final syllable is not needed to complete the metrical pattern of the line in which it appears.

Appendix B

Glossary of Rhetorical Terms, Figures of Speech, and Metrical Devices Mentioned in the Notes

Alliteration is the repetition of the same letter or sound, usually at the beginning of a series of words, as at *Aen.* 1.124, *Interea magno misceri murmure pontum*. **Alliteration** is often used in combination with **Onomatopoeia** (see below), as in this example.

Anaphora is the repetition of a word or words at the beginning of successive clauses. E.g., *Aen.* 1.421–22, *Miratur molem Aeneas, ..., / miratur portas*. In Vergil, **Anaphora** is often used in combination with **Asyndeton** (see below), as in this example.

Anastrophe is the inversion of the normal order of words, as at *Aen.* 4.320, *te propter*.

Aposiopesis (“a falling silent”) is a breaking off in the middle of a sentence, the syntax of which is never resumed. E.g., *Aen.* 1.135, *Quos ego—sed motos praestat componere fluctus*, when Neptune decides to suppress his wrath, at least temporarily.

Apostrophe is a sudden break from the previous narrative for an address, in the second person, of some person or object, absent or present. E.g., *Aen.* 1.94–96, *O terque quaterque beati, / quis ante ora patrum Troiae sub moenibus altis / contigit oppetere!*, addressed to the Trojans who fell at Troy.

Asyndeton is the omission of conjunctions, as at *Aen.*

6.315, **nunc hos nunc accipit illos.**

Ecphrasis is an extended and elaborate description of a work of art, a building, or a natural setting. E.g., *Aen.* 1.159–69, describing the cave of the nymphs at Carthage.

Ellipsis is the omission of one or more words which must be logically supplied in order to create a grammatically complete expression. E.g., *Aen.* 1.543, *sperate deos memores*, where the verb **futuros esse** must be supplied to complete the sense of the line.

Enallage is the transference of an epithet from the word to which it strictly belongs to another word connected with it in thought. E.g., *Aen.* 6.390, **somni noctisque soporae**, where the epithet **soporae** in fact describes not night itself but the drowsiness associated with sleep and night.

(N.B.: this definition is sometimes mistakenly given in textbooks and notes for a related but not identical figure of speech, **Hypallage**. The figure of speech sometimes called **Hypallage** is identical to **Metonymy** [see below].)

Enjambment is the continuation of a unit of thought beyond the end of one verse and into the first few feet of the next. E.g., *Aen.* 6.420–21, *melle soporatam et medicatis frugibus offam / obicit*, where **obicit** completes the meaning of the preceding line; a strong pause follows immediately thereafter.

Epanalepsis is the repetition of a word (often a proper name, and often in successive lines of verse) for dramatic and/or emotional effect. (It

sometimes appears in combination with **Anaphora** and **Asyndeton** [see above for both terms].) E.g., *Aen.* 602–3, **divum inclementia, divum** / *has evertit opes...*

Euphemism is the avoidance of a direct, sometimes blunt manner of speaking in favor of a more subtle and sometimes diluted form of expression. E.g., *Aen.* 6.457, the circumlocution **extrema secutam** instead of the explicit **mortuam**.

Hendiadys is the expression of an idea by means of two nouns connected by a conjunction instead of by a noun and a modifying adjective, or by one noun modified by another. E.g., *Aen.* 1.54, **vinclis et carcere** = **vinclis carceris**.

Hiatus is the avoidance in meter of elision between one word ending in a vowel and another beginning with a vowel (or h). E.g., *Aen.* 4.667, **femineo ululatu**. Here as often the metrical device enhances **Onomatopoeia** (see below).

Hyperbaton is the distanced placement of two (or more) words which are logically meant to be understood together. E.g., *Aen.* 2.589–91, *cum mihi se, non ante oculis tam clara, videndam* / **obtulit et pura per noctem in luce refulsit** / **alma parens**, where the subject + verb + object combination **se obtulit et refulsit alma parens** is dislocated, and added emphasis is thus given to each word.

Hyperbole is exaggeration for rhetorical effect. E.g., *Aen.* 1.103, *fluctusque ad sidera tollit*.

Hysteron proteron is the reversal of the natural or logical order of ideas. E.g., *Aen.* 1.69,

submersas...obruere puppes, where, contrary to logic, Juno instructs Aeolus to flood the Trojan ships *after* they have been sunk.

Litotes is understatement, often enhanced by the use of the negative. E.g., *Aen.* 6.392, *nec...me sum laetatus*.

Metonymy is the substitution of one word for another which it suggests. E.g., *Aen.* 4.309, *hiberno sidere* = *hiberno tempore*.

Onomatopoeia is the use of words the sound of which suggests the sense. E.g., *Aen.* 1.105, *insequitur cumulo praeruptus aquae mons*.

Pathetic fallacy is the attribution of human emotion to inanimate objects. E.g., *Aen.* 4.667–68, *Lamentis gemituque et femineo ululatu / tecta fremunt*, where the roaring is in fact done not by the dwelling but by those whose cries fill it. When used with adjectives, **Pathetic fallacy** is a special type of **Transferred epithet** (see below).

Pleonasm is exceptional (and usually unnecessary) fullness of expression, typical of archaic Latin style. E.g., *Aen.* 4.203, *amens animi*.

Polyptoton is the repetition of a noun or pronoun in different cases at the beginning of successive phrases or clauses. E.g., *Aen.* 1.106–7, *Hi summo in fluctu pendent; his unda dehiscens / terram inter fluctus aperit...* **Polyptoton** is a form of **Anaphora**, and often is found with **Asyndeton** (see above).

Polysyndeton is an overabundance of conjunctions, as at *Aen.* 1.85–86, *una Eurusque Notusque ruunt*

Rhetorical question is a question that anticipates no real answer. E.g., *Aen.* 2.577–78 (Aeneas to himself): **Scilicet haec Spartam incolumis patriasque Mycenae / aspiciet, partoque ibit regina triumpho?**

Prolepsis is the inclusion in the main story of references to events which in fact will occur after the dramatic time of the poem, and to the people and circumstances involved in these later events. E.g., *Aen.* 6.847–50, **Excudent ... ducent ... orabunt ... describent ... dicent**, all used to describe the Romans who will be descended from Aeneas and who are not themselves characters in the *Aeneid*.

Simile is a figure of speech which likens or asserts an explicit comparison between two different things. E.g., *Aen.* 6.451–54, [Dido] **quam.../ obscuram, qualem primo qui surgere mense / aut videt aut vidisse putat per nubile lunam**.

Synchysis is interlocking word order; many variations on the pattern *abAB* exist. E.g., *Aen.* 4.700, **Iris croceis...roscida pennis**.

Synecdoche is the use of a part for the whole, or the reverse. E.g., *Aen.* 4.354, **capitis...iniuria cari**, where **capitis cari** is used to indicate a person.

Synizesis is a metrical effect whereby two contiguous vowels within the same word and normally pronounced separately are slurred into one syllable. E.g., *Aen.* 1.120, **Ilionei**, where the last two vowels, normally pronounced as a short vowel followed by a long, become one long

vowel.

Tmesis (“splitting”) is the separation into two parts of a word normally written as one, often for a (quasi-)visual effect. E.g., *Aen.* 2.218–19, *bis collo squamea circum / terga dati*, where **circum** + **dati** = **circumdati**; the word **terga** is literally “surrounded” by the two parts of **circumdati**.

Transferred Epithet is an epithet which has been transferred from the word to which it strictly belongs to another word connected with it in thought. E.g., *Aen.* 1.123, **inimicum** *imbrem* = **inimici dei** *imbrem*.

(See also **Enallage** [above], an ancient name for the same stylistic feature.)

Tricolon crescens is the accumulation of three parallel phrases or clauses, each of which is at least one syllable longer than that preceding it. E.g., *Aen.* 4.307–8, **Nec te noster amor** [6 syllables] **nec te data dextera quondam** [9 syllables] / **nec moritura tenet crudeli funere Dido?** [15 syllables]. **Tricolon crescens** is often found in combination with **Anaphora** and **Asyndeton** (see above).

Zeugma is the joining of two words by a modifying or governing word which strictly applies to only one of them. E.g., *Aen.* 12.898, *limes agro positus litem ut discerneret arvis*, where zeugma occurs in the use of the verb **discerneret** with both **litem** and **arvis**: the boundary stone *settles* disagreements by *dividing* the fields.

Vocabulary

A

Abās, antis *m.* a Trojan leader

abdō, ere, didī, ditus hide, put away, bury

abeō, ire, iī (īvī), itus depart

abluō, ere, uī, ūtus wash (off)

abripiō, ere, uī, reptus carry off, snatch away

abscondō, ere, (di)dī, ditus hide

absistō, ere, stitī cease, stop

absum, esse, āfuī be away, be distant, be lacking

absūmō, ere, sūmpsī, sūmptus take away, diminish,
use up, consume

accēdō, ere, cessī, cessus approach, reach

accendō, ere, ī, ēnsus inflame, kindle, enrage, burn

accingō, ere, cīnxī, cīnctus gird (on), equip

accumbō, ere, cubuī, cubitus recline (at) (+ *dat.*)

āccumulō (1) heap up; pile up; honor

Achātēs, ae *m.* faithful comrade of Aeneas

Achillēs, is (eī, ī) *m.* central character of Homer's
Iliad, first among the Greek chieftains in the
Trojan War

Achivus, a, um Achaeans, Greek

aciēs, ēī *f.* edge; eye(sight); battle line, army

acūtus, a, um sharp, pointed, keen

addō, ere, didī, ditus add

adeō *adv.* to such an extent, so (much)

adeō, ire, iī (īvī), itus approach, encounter

adfātus, ūs *m.* address, speech

adfor, fārī, fātus address, accost, speak to

adgredior, ī, gressus attack, address, approach

adhūc *adv.* to this point, till now

aditus, ūs *m.* approach, entrance, access

adloquor, ī, locūtus address, accost

admīror, ārī, ātus wonder (at), admire

admittō, ere, mīsī, missus admit

admoneō, ēre, uī, itus advise, warn

adnītor, ī, sus (nixus) lean (against, on), struggle,
strive

adnō (1) swim, to, swim up to

adorior, irī, ortus attempt, attack

adōrō (1) worship, adore, honor

adquīrō, ere, quīsivī, sītus acquire, gain

a(d)spectō (1) *see aspectō*

a(d)spectus, ūs *m. see aspectus*

a(d)spiciō, ere, spexī, spectus *see aspiciō*

a(d)stō, āre, stitī *see astō*

adsurgō, ere, surrēxī, surrēctus rise

adultus, a, um grown, adult

adveniō, ire, vēnī, ventus arrive, reach

adversus, a, um opposite, facing

advertō, ere, ī, rsus turn to, heed

adytum, ī n. inner shrine, sanctuary

Aeacidēs, ae m. descendant of Aeacus, Achilles, Greek chieftain

aeger, gra, grum sick, weary, wretched

Aeneadae, (ār)um m. descendants (followers) of Aeneas

Aeolia, ae f. one of the Liparian Islands near Sicily

Aeolus, ī m. god of the winds

aequaevus, a, um of equal age

aequō (1) (make) equal(ize), match, level, even

āēr, āeris, acc. āera, m. air, mist, fog

aes, aeris n. bronze (implement), trumpet

aestās, ātis f. summer

aestus, ūs m. flood, tide, boiling, surge; heat

aetās, ātis f. age, time

aeternus, a, um eternal, everlasting

aethēr, eris, acc. era m. upper air, sky, ether, heaven

aetherius, a, um of the upper air, high in the air, airy, ethereal

Āfricus, ī m. (southwest) wind

ager, agrī m. field, territory, land

agger, eris m. mound, heap, dike, dam, bank

aggerō (1) heap up, pile up, increase

agnōscō, ere, nōvī, nitus recognize

Aiāx, ācis *m.* Greek leader, who in the sack of Troy had taken Priam's daughter, Cassandra, by force from the sanctuary of Minerva

āla, ae *f.* wing, (group of) hunters

ālātus, a, um winged, furnished with wings

Albānus, a, um Alban, of Alba Longa in central Italy, mother city of Rome

Alcīdēs, ae *m.* patronymic (meaning "descendant of Alceus") for Hercules, son of Jupiter and Alcmena

Alētēs, ae *m.* Trojan leader

aliēnus, a, um belonging to another, other's, alien, foreign

aliquis (quī), qua, quid (quod) some(one), any(one)

aliquis, quid some(one), any(one)

aliter *adv.* otherwise, differently

alligō (1) bind, hold (to)

almus, a, um nourishing, kind(ly)

alter, era, erum one (of two), other (of two), second

alternō (1) change, alternate, waver

altum, ī *n.* the deep (sea); heaven

alumnus, ī *m.* nursling, (foster) child

alveus, ī *m.* hollow; boat; trough

alvus, ī *f.* belly, body

amāns, antis *m. (f.)* lover

amārus, a, um bitter, unpleasant

ambiō, īre, īvī (ii), itus go around; conciliate

ambō, ae, ō both

āmēns, entis mad, crazy, frenzied, insane, distracted

amictus, ūs m. cloak, robe

amnis, is m. river, stream, torrent

Amphrȳsius, a, um Amphrysian, of Amphrysus, a
river in Thessaly frequented by Apollo

amplector, ī, plexus embrace, encompass, enfold

an *interrog.* or, whether

an(ne) *interrog.* whether, or

ancora, ae f. anchor

anguis, is m. (f.) snake, serpent

annus, ī m. year, season

Antheus, eī, acc. ea, m. Trojan leader, comrade of
Aeneas

antrum, ī n. cave, cavern, grotto

aperiō, īre, uī, ertus open, disclose, reveal

apertus, a, um open, clear

apis, is f. bee

Apollō, inis m. god of light, music, and prophecy

appāreō, ēre, uī, itus appear

aprīcus, a, um sunny, sun-loving

aptō (1) equip, make ready, furnish

aqua, ae *f.* water

Aquilō, ōnis *m.* (north) wind

Ārae, ārum *f.* the Altars, a ledge of rocks between Sicily and Africa

arboreus, a, um branching, tree-like

arceō, ēre, uī keep off, defend, restrain

arcus, ūs *m.* bow

Argī, ōrum *m.* Argos, city of southern Greece, home of Diomedes, a Greek chieftain against Troy; center of the worship of Juno

Argīvus, a, um Argive, Greek

Argolicus, a, um Argive, Greek

āridus, a, um dry

armentum, ī *n.* herd, flock, drove, cattle

armō (1) arm, equip, furnish

armus, ī *m.* shoulder, flank, side

arō (1) plow, till, furrow

arrigō, ere, rēxī, rēctus erect, raise, prick up, stand on end, rear

ars, artis *f.* skill

artus, ūs *m.* joint, limb, member, body

Ascanius, (i)ī *m.* son of Aeneas

ascendō, ere, ī, ēnsus ascend, mount

asper, era, erum rough, harsh, fierce

aspectō (1) look at, see, face, behold

aspectus, ūs *m.* sight, appearance, vision, aspect

aspiciō, ere, spexī, spectus see, behold, look (at)

astō, āre, stitī stand (on, at, near, by) (+ *dat.*)

ast *conj.* (= **at**) but

astrum, ī *n.* star, constellation

ātrium, ī *n.* hall, court, atrium

attollō, ere lift, rear, raise

attonitus, a, um thunderstruck, astounded

audeō, ēre, ausus sum dare, venture

auferō, auferre, abstulī, ablātus carry away,
remove, take off, take away

aula, ae *f.* hall, palace, court

auris, is *f.* ear

Ausonius, a, um Ausonian, Italian

auspicium, (i)ī *n.* auspices, authority

Auster, trī *m.* (south) wind

autem *adv.* but, however, moreover

autumnus, ī *m.* autumn, fall

auxilium, (i)ī *n.* aid, help, assistance

āvehō, ere, vēxī, vectus carry, convey (away)

āvellō, ere, āvellī or āvulsī, āvulsus tear (off, from)

āvertō, ere, ī, rsus keep off, turn aside, turn away,
avert

avis, is *f.* bird, fowl

avus, ī *m.* grandfather; ancestor

B

bacchor, āri, ātus rush wildly, rave, rage

Bacchus, ī m. (god of) wine

barba, ae f. beard, whiskers

barbarus, a, um foreign, strange, barbarous,
uncivilized

beātus, a, um happy, blessed, fortunate

bene *adv.* well, rightly, securely, fully

bīgae, ārum f. two-horse chariot

birēmis, is f. bireme, galley (with two banks of oars)

bis twice

bonus, a, um good, kind(ly), useful

brevis, e short, shallow

breviter *adv.* shortly, briefly, concisely

C

cadō, ere, cecidī, cāsus fall, fail, sink, die, subside

cadus, ī m. jar, urn

caecus, a, um blind, dark, hidden

caelestis, e divine, heavenly

caelicola, ae m./f. divinity, deity

caeruleus, a, um dark (blue)

Caīcus, ī m. comrade of Aeneas

calcar, āris n. spur, goad

cāligō, āre, āvī be dark, darken

calor, ōris *m.* heat, warmth, glow

candēns, entis shining, white, gleaming

canō, ere, cecinī, cantus sing (of), chant, prophesy,
proclaim

capessō, ere, ivī, itus (under)take, perform, (try to)
seize, reach

Capys, yos, acc. Capyn, m. comrade of Aeneas

carcer, eris *m.* prison, enclosure

careō, ēre, uī, itus be free from, lack (+ *abl.*)

carīna, ae f. keel; ship, boat

carus, a, um dear, beloved, fond

Cassandra, ae f. Trojan prophetess, punished by
Apollo and so never believed

castus, a, um pure, holy, chaste

cāsus, ūs *m.* chance, (mis)fortune

caterva, ae f. band, troop, crowd

causa, ae f. cause, reason, occasion, case (at law)

cautēs, is *f.* rock, cliff, crag

caverna, ae f. hollow, cavity, cave

cavus, a, um hollow, vaulted

cēdō, ere, cessī, cessus yield, depart

celer, eris, ere swift, speedy, quick

cella, ae f. cell, storeroom

celsus, a, um high, lofty, towering

centum *indecl.* hundred

Cerberus, *ī m.* monstrous three-headed dog in Hades

Cereālis, *e* of Ceres, (goddess of) grain

Cerēs, *eris f.* (goddess of) grain

certō (1) strive, fight, vie, contend

certus, *a, um* fixed, sure, certain, reliable

cervīx, *īcis f.* neck

cervus, *ī m.* stag, deer

Charōn, *ontis m.* ferryman of souls of the dead across
the river Styx

cieō, *ēre*, *cīvī*, **citus** (a)rouse, stir (up)

cingō, *ere*, *cīnxī*, **cīnctus** encircle, surround, gird

cinis, *eris m.* ashes (of the dead), embers

circā *adv.* around, about

circumstō, *āre*, *stetī* surround, stand around

circumvolō (1) fly around, fly about

Cithaerōn, *ōnis m.* Greek mountain near Thebes, on
which the rites of Bacchus were celebrated

citō *adv.* quickly, soon

cīvis, *is m. (f.)* citizen, compatriot

clāmō (1) shriek, cry (out), call (on)

clārus, *a, um* clear, bright, illustrious

claudō, *ere*, *sī*, **sus** (en)close, shut (in)

claustrum, *ī n.* bolt, fastening, barrier

clipeus, *ī m. (or clipeum, ī n.)* round shield, buckler

Cōcȳtus, *ī m.* river of Hades

coepī, **isse**, **ptus** begin, commence

Coeus, *ī m.* one of the Titans, a giant, son of Earth

cognōmen, **inis n.** (sur)name, cognomen, nickname

cōgō, **ere**, **coēgī**, **coāctus** bring together, force,
muster, compel

colligō, **ere**, **lēgī**, **lēctus** collect, gather

collis, *is m.* hill

collum, *ī n.* neck

colō, **ere**, **uī**, **cultus** cultivate, dwell (in), cherish,
honor

colōnus, *ī m.* colonist, settler

color, **ōris m.** color

coluber, **brī m.** snake, serpent

columna, *ae f.* column, pillar

cōma, *ae f.* hair, locks, tresses

comitātus, **ūs m.** retinue, train, company

comitō (1) accompany, attend, escort, follow

comitor, **ārī**, **ātus** accompany, attend, escort, follow

commendō (1) entrust, commit

commisceō, **ēre**, **uī**, **mixtus** mix, mingle

commisum, *ī n.* fault, crime

commoveō, **ēre**, **mōvī**, **mōtus** move, stir, shake,
agitate, disturb

commūnis, **e** (in) common, joint, mutual

compāgēs, is *f.* joint, seam, fastening

compellō (1) address, accost, speak to

compellō, ere, pulī, pulsus drive, compel, force

compōnō, ere, posuī, pos(i)tus compose, construct,
calm, quiet, put together, settle

comprimō, ere, pressī, pressus (re)press

conciliō (1) win over, unite

conclāmō (1) cry, shout, exclaim

conclūdō, ere, sī, sus (en)close

concrētus, a, um grown together, hardened, matted

concursum, ūs *m.* throng, crowd

concutiō, ere, cussī, cussus shake, shatter, agitate

condō, ere, didī, ditus found, establish; hide, bury

cōnfiteor, ērī, fessus confess, reveal

coniugium, (i)ī *n.* wedlock; husband, wife, marriage

conlābor, ī, lāpsus fall in a heap, faint, collapse

cōnor, ārī, ātus attempt, try, endeavor

cōnscendō, ere, ī, ēnsus mount, climb, ascend,
embark

cōnscius, -a, -um *adj.* aware; privy to

cōnsidō, ere, sēdī, sessus sit (down), settle

cōnsistō, ere, stitī, stitus stand (fast), rest, stop,
settle

cōnspectus, ūs *m.* sight, view

cōnspiciō, ere, spexī, spectus see, look at, behold

contendō, ere, ī, ntus strive, contend; bend, draw tight; shoot, aim, hasten

contineō, ēre, uī, tentus hold together, restrain, check

contingō, ere, tigī, tāctus touch, befall

continuō *adv.* immediately, at once

contorqueō, ēre, rsī, rtus hurl, twirl

contra opposite, facing , against, in reply (+ *acc.*);
adv. opposite, facing, in reply

contus, ī m. pole, pike

cōnūbium, (i)ī n. right of intermarriage, marriage

convertō, ere, ī, rsus turn (around), reverse

coōrior, irī, ortus (a)rise

cōpia, ae f. abundance, plenty, forces

cor, cordis n. heart, spirit, feelings

cōram *adv.* before the face, face to face, openly

corneus, a, um of horn

cornū, ūs n. horn, tip, end

corripiō, ere, uī, reptus seize, snatch up

corrumpō, ere, rūpī, ruptus spoil, ruin

coruscus, a, um waving, quivering, flashing

crēber, bra, brum frequent, repeated, crowded

crēdō, ere, didī, ditus believe, (en)trust (+ *dat.*),
suppose

crētus, a, um grown, sprung

Creūsa, *ae f.* wife of Aeneas, lost during the sack of Troy

crīnis, *is m.* hair, locks, tresses

croceus, *a, um* yellow, saffron, ruddy

crūdēlis, *e* cruel, bloody, bitter, harsh

crūdus, *a, um* raw, fresh; bloody

cruentus, *a, um* bloody, cruel

cruor, *ōris m.* blood, gore

cubitum, *ī n.* elbow, arm

culmen, *inis n.* roof, peak, summit, top

culpa, *ae f.* fault, blame, weakness, guilt, offense

culpō (1) blame, censure, reprove

cumba, *ae f.* skiff, boat

cumulus, *ī m.* heap, mass, pile

cupīdō, *inis f.* love, desire, longing

cūr why? for what reason?

currus, *ūs m.* chariot, car

curvus, *a, um* curved, winding, bent

cuspis, *pidis f.* point, spear, lance

custōs, *ōdis m. (f.)* guard(ian), keeper, sentinel

Cyclōpius, *a, um* Cyclopean, of the Cyclopes, huge one-eyed giants of Sicily

Cyllēnius, *(i)ī m.* the Cyllenean, i.e., Mercury, born on Mt. Cyllene in Arcadia; *adj.*, **Cyllēnius**, *a, um* Cyllenean, of Mt. Cyllene in Arcadia, birthplace of Mercury

Cŷmothoē, ēs *f.* a sea nymph

D

damnō (1) condemn, sentence, doom, devote

Dardan(i)us, a, **um** Trojan, Dardanian

Dardania, ae *f.* Troy, citadel of Dardanus

Dardanidēs, ae *m.* Dardanian, Trojan

dēbellō (1) exhaust through war, crush

dēbeō, ēre, **uī**, **itus** owe, be due, be destined

dēcēdō, ere, **cessī**, **cessus** depart

dēclīnō (1) turn aside, bend down, droop

dēcurrō, ere, **(cu)currī**, **cursus** run (down), hasten

decus, **oris** *n.* ornament, glory, dignity, beauty

dēdūcō, ere, **dūxī**, **ductus** lead forth, lead down,
launch, lead off, abduct

dēfendō, ere, **ī**, **fēnsus** ward off, protect

dēferō, **ferre**, **tulī**, **lātus** carry (down), report

dēfessus, a, **um** weary, tired, worn

dēficiō, ere, **fēcī**, **fectus** fail, faint, be lacking

dēfungor, **ī**, **fūctus** perform, finish (+ *abl.*)

dehinc *adv.* then, thereupon

dehiscō, ere, **hivī** yawn, gape, open (up), split

dēiciō, ere, **iēcī**, **iectus** throw (down), cast down,
dislodge

deinde *adv.* thence, next, thereupon

Dēiopēa, ae *f.* a nymph

dēlūbrum, ī *n.* shrine, temple, sanctuary

dēmittō, ere, **mīsī**, **missus** send down, let down,
drop, lower, derive

dēmum *adv.* at length, finally

dēnique *adv.* finally, at last (esp. at the end of a list),
in short, in a word

dēpascor, ī, **pāstus** feed on, devour

dēpendeō, ēre hang (down), depend

dēscendō, ere, ī, **ēnsus** descend

dēscribō, ere, **psī**, **ptus** mark out, map

dēserō, ere, **uī**, **rtus** desert, forsake

dēsinō, ere, **sīvī** (īī), **situs** cease, desist (+ *dat.*)

dēsistō, ere, **stitī**, **stitus** cease (from), desist

dēstruō, ere, **strūxī**, **strūctus** destroy

dēsUPER *adv.* from above

dētineō, ēre, **uī**, **tentus** detain, hold back

dētorqueō, ēre, **rsī**, **rtus** turn (away)

dētrūdō, ere, **sī**, **sus** push off, dislodge

dēturbō (1) drive off, dislodge

dēveniō, īre, **vēnī**, **ventus** come (down), arrive (at)

dēvolō (1) fly down

dī(ve)s, **dī(vi)tis** rich, wealthy (+ *gen.*)

dicō (1) consecrate, assign, proclaim, dedicate

difficilis, e difficult, hard, painful

diffugiō, ere, fūgī flee apart, scatter

diffundō, ere, fūdī, fūsus scatter, spread

dignor, āri, ātus deem worthy, deign (+ *abl.*)

dilābor, ī, lāpsus glide away, depart

dīmittō, ere, mīsī, mīssus send out, scatter, dismiss

diripiō, ere, uī, reptus plunder, ravage, tear from

dis(s)iciō, ere, iēcī, iectus scatter, disperse

Dīs, Dītis *m.* Pluto, god of Hades

discernō, ere, crēvī, crētus divide, separate; dissolve
(a dispute)

discessus, ūs *m.* departure, separation

discrīmen, inis *n.* crisis, danger

dis(s)iciō, ere, iēcī, iectus scatter, disperse

dispellō, ere, pulī, pulsus drive apart, disperse,
scatter

dissimulō (1) conceal, dissimulate, pretend otherwise,
hide, disguise

distendō, ere, ī, ntus distend, stretch

dīvellō, ere, ī (or vulsī), vulsus tear apart

dīversus, a, um scattered, various, separated,
different, diverse

dīvidō, ere, vīsī, vīsus divide, separate, distribute

doceō, ēre, uī, ctus teach (about), tell

doleō, ēre, uī, itus suffer, grieve (at), be angry (at,
with), resent

dolor, ōris *m.* grief, pain, passion, anger, suffering
dolus, ī *m.* deceit, wiles, trick, fraud, scheme,
stratagem
domina, ae *f.* mistress, queen
dominus, ī *m.* master, lord, ruler
dorsum, ī *n.* back, ridge, reef
dracō, ōnis *m.* dragon, serpent
ductor, ōris *m.* leader, chieftain, guide

dulcis, e sweet, dear, fond, pleasant, delightful
duo, ae, o two
duplex, icis double, both
dūrō (1) harden, endure
dūrus, a, um hard(y), harsh, rough, stern
dux, ducis *m./f.* leader, conductor, guide, chief

E

eburnus, a, um (of) ivory
ecce see! look! behold!
ēdūcō, ere, dūxī, ductus lead out, raise, lead forth
efferō, ferre, extulī, ēlātus carry (out), raise, lift up,
carry forth
efficiō, ere, fēcī, fectus make, form
effodiō, ere, fōdī, fossus dig out, excavate
effugiō, ere, fūgī flee (from), escape

effulgeō, ēre, lsi flash, glitter, gleam

effundō, ere, fūdī, fūsus pour out

ēgredior, ī, gressus go out, disembark

ēgregius, a, um extraordinary, distinguished

ei alas! ah!

ēiciō, ere, iēcī, iectus cast out, eject

elephantus, ī m. elephant, ivory

Elissa, ae f. Dido

ēmittō, ere, mīsī, missus send forth, shoot, hurl

ēmoveō, ēre, mōvī, mōtus move from

Enceladus, ī m. one of the Titans, a giant, son of Earth

enim *adv.* for, indeed, truly, surely

ēnsis, is m. sword, knife

ēnumerō (1) recount, enumerate

epulae, ārum f. banquet, feast

epulor, ārī, ātus feast, banquet (+ *abl.*)

eques, itis m. cavalryman, knight, man of equestrian rank

equidem *adv.* indeed, truly, surely

Erebus, ī m. underworld, Hades

ergō *adv.* therefore, then, consequently

Erinyes, yos f. Fury, Curse (personified)

error, ōris m. error, wandering, deceit, trick

ēruō, ere, uī, utus overthrow, tear up

Eryx, ycis m. Eryx, a mountain in western Sicily
named after a son of Venus (and half-brother of
Aeneas) who settled there

etiam adv. also, even, besides, yet, still

etsi although, even if

Eurus, i m. (east) wind

ēvādō, ere, sī, sus go forth (from), escape, pass over,
traverse

ēvānēscō, ere, nuī vanish, disappear

ēvertō, ere, ī, rsus overturn, destroy

exanimis, e breathless, lifeless; also, **exanimus, a,**
um breathless, lifeless

exardēscō, ere, arsī, arsus blaze (up)

excidium, (i)ī n. destruction, overthrow

excīdō, ere, ī, sus cut out, destroy; fall from, perish

exciō, ire, ivī, itus arouse, excite, stir

excipiō, ere, cēpī, ceptus catch, receive, take (up)

excitō (1) arouse, stir up, excite

excubiae, ārum f. watch(fire), sentinel

excūdō, ere, ī, sus hammer out, fashion

excutiō, ere, cussī, cussus cast out, shake off

exerceō, ēre, uī, itus drive, exercise, perform, be
busy, train

exhālō (1) breathe out, exhale

exigō, ere, ēgī, āctus drive out, complete, pass;
determine, discover

exiguus, a, um small, scanty, petty
exim, exin(de) *adv.* from there, next, thereupon
exitus, ūs *m.* exit, issue, end
exoptō (1) choose, desire, hope (for)
exordium, (i)ī *n.* beginning, commencement
expediō, īre, īvī (iī), itus bring out, prepare
expendō, ere, ī, pēnsus expiate, pay (for)
experior, irī, pertus try, experience
expleō, ēre, ēvī, ētus fill (out), fulfil

explōrō (1) explore, search (out), examine
expōnō, ere place out, (cause to) disembark
exprōmō, ere, mpsī, mptus express, bring forth
exsanguis, e bloodless, lifeless, pale
exspectō (1) await (eagerly), expect
expirō (1) breathe out, exhale
exting(u)ō, ere, inxī, inctus extinguish, blot out,
destroy, ruin
exstruō, ere, strūxī, strūctus build (up), rear
extemplō *adv.* immediately, at once, suddenly,
straightaway
extendō, ere, extendī, extensus (or extentus)
stretch out, extend, increase
exterreō, ēre, uī, itus terrify, frighten
exterus, a, um outside, foreign

extrēma, ōrum *n.* end, death, funeral
extrēmus, a, um final, last, furthest, farthest
exuō, ere, uī, ūtus bare, doff, discard
exūrō, ere, ussī, ustus burn (up)
exuviae, ārum *f.* spoils, booty, relics, mementos;
slough

F

fabricō (1) fashion, make
facessō, ere, (iv)ī, itus do, make, fulfill
faciēs, ēī *f.* appearance, face, aspect
facilis, e easy, favorable, ready
factum, ī *n.* deed, act, exploit
fallō, ere, fefellī, falsus deceive, cheat, mock,
beguile, escape the notice (of)
falsus, a, um false, deceitful, mock
famēs, is *f.* hunger
fandus, a, um to be uttered, right, just
fās *n. indecl.* right, justice, divine will, divine law
fastigium, (i)ī *n.* top, roof, summit
fātālis, e fatal, deadly, fated, fateful
fatiscō, ere split, open, gape
faux, faucis *f.* jaws, throat; gulf
fax, facis *f.* firebrand, torch

fēmina, *ae f.* woman, female

fēmineus, *a, um* feminine, of women

feriō, *ire* strike, smite, beat, kill

ferrūgineus, *a, um* rusty (in color), dusky

ferus, *i m.* beast, monster

ferv(e)ō, *ēre*, (**ferbu**)*i* glow, boil; be busy

fēstus, *a, um* festal, festival, pertaining to a holiday

fētus, *a, um* teeming, pregnant, filled

fētus, *ūs m.* offspring, brood, shoot

fictum, *i n.* falsehood, fiction

fidēs, *eī f.* faith, belief, trust(worthiness), honor,
pledge, fidelity; **Fidēs**, *eī f.* Faith, Honor
(personified)

fidūcia, *ae f.* confidence, trust

fidus, *a, um* faithful, trustworthy, safe

figō, *ere*, **fixī**, **fixus** fix, fasten, pierce

filius, (*i*)*i m.* son

figō, *ere*, **finxī**, **fictus** fashion, pretend, imagine,
form, mold, shape

fiō, **fieri**, **factus** become, be made, arise

flammō (1) inflame, burn, fire, kindle

flāvus, *a, um* yellow, tawny, blond

flectō, *ere*, **flexī**, **flexus** bend, move, turn, guide

fleō, *ēre*, **ēvi**, **ētus** weep, lament, mourn

flētus, *ūs m.* weeping, tears, lament

flōreō, ēre, uī bloom, flourish, blossom

flōreus, a, um flowery

flōs, ōris m. flower, blossom, bloom

fluentum, ī n. stream, flood

flūmen, inis n. river, stream, flood

fluvius, (i)ī m. river, stream

fodiō, ere, fōdī, fossus dig, pierce, spur

foedō (1) befoul, defile, pollute; mar, mangle,
disfigure

foedus, a, um foul, loathsome, filthy

foedus, eris n. treaty, agreement, pact

folium, (i)ī n. leaf, foliage

fōmes, itis m. tinder, fuel, shaving

forma, ae f. form, beauty, shape

fors(it)an adv. perhaps, possibly, perchance

fortis, e strong, brave, valiant

fortūnātus, a, um fortunate, blessed

forus, ī m. gangway, deck (of a boat)

foveō, ēre, fōvī, fōtus cherish, fondle

fraglāns, antis fragrant, sweet-smelling

fragor, ōris m. crash, uproar

frangō, ere, frēgī, frāctus break, crush, shatter

frāter, tris m. brother

fraudō (1) defraud, deprive, cheat

fraus, fraudis f. deceit, guile, fraud

fremō, ere, uī, itus murmur, lament, groan, roar,
rage

frēnō (1) curb, check, restrain

fretum, ī n. strait, sound, channel, narrow sea

frīgidus, a, um cold, chill, frigid

frigus, oris n. cold, frost, chill

frondeus, a, um leafy

frōns, frontis f. front, forehead, brow, face

frūx, frūgis f. fruit, grain

fūcus, ī n. drone

fugō (1) put to flight, rout

fulg(e)ō, ēre (or ere), lsī shine, flash, gleam, glitter

fulmen, inis n. thunderbolt, lightning

fulvus, a, um tawny, yellow, blond

fūmus, ī m. smoke, vapor, fog, fume

fundāmentum, ī n. foundation, base

fundō (1) found, establish, make fast

fungor, ī, fūctus perform, fulfil (+ *abl.*)

fūnis, is m. rope, cable

fūnus, eris n. funeral, death, disaster

furiae, ārum f. furies, madness, frenzy

furiō (1) madden, frenzy, infuriate

furor, ōris m. madness, frenzy, rage, passion, fury;

Furor, ōris m. Madness, Rage, Frenzy
(personified)

fūrtīvus, a, um secret, stolen
fūrtum, ī n. stealth, theft, trick

G

Gaetūlus, a, um of the Gaetuli, a tribe of North Africa
galea, ae f. helmet

Gallus, a, um Gallic, Gaul

Ganymēdēs, is m. son of Laōmedon, first king of
Troy; carried off by Jupiter's eagle and made
cupbearer to the gods

Garamantis, idis of the Garamantes, an African tribe
gaudeō, ēre, gāvisus sum (semideponent) rejoice,
exult

gaza, ae f. wealth, treasure

gemitus, ūs m. groan(ing), wail(ing), lament, moan

gemō, ere, uī, itus groan (for), lament

generō (1) beget, bear

germāna, ae f. sister

gerō, ere, gessī, gestus bear, carry (on), wage

gestō (1) bear, wear, carry

gignō, ere, genuī, genitus bear, produce, beget

glaeba, ae f. a lump of earth, clod

glaucus, a, um gray, grayish-green, gleaming

glomerō (1) roll together, gather, collect

glōria, ae f. renown, glory, fame, pride

Gorgō, onis f. Gorgon

gradus, ūs *m.* step, gait, pace, stride

Graius, a, um Greek

grandaevus, a, um aged, old

grandō, inis *f.* hail(storm, stones)

grātus, a, um welcome, pleasing, grateful

gravis, e heavy, weighty, serious; venerable; pregnant

graviter *adv.* heavily, violently, greatly

gressus, ūs *m.* step, walk, course, gait

Grŷnēus, a, um of Grynium, a town in Asia Minor,
with an oracle of Apollo

gurges, itis *m.* whirlpool, abyss, gulf

guttur, uris *n.* throat, gullet

H

habēna, ae *f.* rein, curb, check

haereō, ēre, haesī, haesus stick (to), cling (to) (+
dat.)

hālitus, ūs *m.* breath, exhalation

Hammōn, ōnis *m.* Hammon (or Ammon), god of
North Africa, famous for his oracle and identified
by the Romans with Jupiter

harēna, ae *f.* sand, beach

hasta, ae *f.* spear, lance, dart

hauriō, ire, hausī, haustus drain, drink (in)

hebetō (1) blunt, dull, dim, weaken

Hector, oris, acc. ora *m.* Trojan leader, son of Priam

and Hecuba

hērēs, ēdis *m.* heir, successor

hērōs, ōis *m.* hero, mighty warrior

Hesperia, ae *f.* Hesperia, Italy; lit., the western place

hībernus, a, um wintry, of the winter, stormy

hiems, emis *f.* winter, storm

homō, inis *m. (f.)* man, mortal, human

hōra, ae *f.* hour, season, time

horrendus, a, um horrifying, dire, awesome

horreō, ēre, uī bristle, shudder, tremble, quake

horrēscō, ere, horruī shudder, tremble

horror, ōris *m.* horror, terror, shudder(ing)

hospes, itis *m. (f.)* guest, host, stranger

hospitium, (i)ī *n.* hospitality, welcome

hostis, is *m. (f.)* enemy, foe, stranger

hūmānus, a, um of man, human

humus, ī *f.* ground, soil, earth

hymenaeus, ī *m.* wedding (hymn), so called after
Hymen, god of marriage

I

iaceō, ēre, uī, itus lie (low, outspread)

iactō (1) toss, buffet, vaunt, boast, utter

iaculor, ārī, ātus hurl, throw, fling

iānitor, ōris *m.* doorkeeper

Iarbās, **ae m.** African chieftain, one of Dido's suitors
iaspis, **idis f.** jasper, a semiprecious stone
ibi *adv.* there, then
ibīdem in the same place
ignārus, **a, um** ignorant, unaware, inexperienced;
unknown, strange
ignāvus, **a, um** lazy, idle
igneus, **a, um** fiery, flaming
ignōbilis, **e** inglorious, common, lowly
ignōtus, **a, um** unknown, strange
Īliacus, **a um** Trojan, Ilian
Īlias, **adis f.** Trojan woman
Īlioneus, **eī m.** Trojan leader
Īlium, **(i)ī n.** Troy, Ilium, a city of Asia Minor
illic *adv.* there, at that place
illūc *adv.* there, thither, to that place
imāgō, **inis f.** likeness, image, ghost, soul, form,
picture
imber, **bris m.** rain, flood, storm, water
immemor, **oris** unmindful, heedless, forgetful
immēnsus, **a, um** boundless, measureless, immense,
immeasurable
immineō, **ēre** menace (+ *dat.*), hang over, threaten
immītis, **e** fierce, cruel
immittō, **ere**, **mīsī**, **missus** let in, send in (to),

loose(n), give freely (+ *dat.*)

immōtus, a, um unmoved, immovable, unshaken

impellō, ere, puli, pulsus strike (against), drive,
force, impel

impius, a, um unholy, impious, disloyal, wicked,
accursed

implicō, āre, āvī (uī), ātus (itus) entwine

impōnō, ere, posui, positus place upon, set to,
impose (+ *dat.*), establish

imprimō, ere, pressi, pressus press (upon), imprint

impūne *adv.* unpunished, with impunity

inānis, e empty, idle, useless, vain

incēdo, ere, cessi, cessus walk (proudly), stride,
march, go (majestically)

incendium, (i)ī n. a burning, fire, blaze, conflagration

incendō, ere, ī, ēnsus inflame, kindle, burn

inceptum, ī n. beginning, undertaking, purpose

incertus, a, um uncertain, doubtful, wavering

incipiō, ere, cēpī, ceptus begin, undertake

inclēmentia, ae f. cruelty, harshness

inclūdō, ere, sī, sus (en)close, confine

inclutus, a, um famous, renowned

incolumis, e safe, unharmed, intact

increpō, āre, uī, itus reprove, chide

incubō, āre, uī (āvī), itus (ātus) recline, lie upon,

brood over (+ *dat.*)

incumbō, ere, cubuī, cubitus lean upon, urge on,
brood over, lower (over), lie upon, hang over (+
dat.)

incutiō, ere, cussī, cussus strike (into) (+ *dat.*)

inde *adv.* thence, afterward, thereupon

indignor, ārī, ātus be angry, chafe; deem unworthy,
despise

indignus, a, um undeserved, unworthy

indomitus, a, um uncontrolled, ungoverned

induō, ere, uī, ūtus don, clothe, put on

infandus, a, um unspeakable, accursed

infectus, a, um not done, false

infēsus, a, um hostile, bitter

inferō, ferre, tulī, lātus bear (in, into), bring (to),
present

infēstus, a, um hostile, threatening

infigō, ere, xī, xus fix, pierce, fasten (on), impale

informis, e shapeless, hideous

ingemō, ere, uī groan, roar, lament

ingredior, ī, gressus advance, enter, proceed, step,
stride

inhumātus, a, um unburied

inimicus, a, um hostile, enemy, unfriendly

inīquus, a, um unfair, unjust, hostile

iniūria, ae f. wrong, insult, injustice, injury

inlābor, ī, lāpsus glide in(to) (+ *dat.*)
inlidō, ere, sī, sus dash against (into) (+ *dat.*)
innūptus, a, um unmarried, virgin
inops, opis needy, destitute, bereft (of)
inremeābilis, e from which there is no return,
irretraceable

inritō (1) vex, enrage, provoke
insānia, ae f. madness, frenzy, folly
insequor, ī, secūtus follow, pursue
insidiae, ārum f. snare, ambush, treachery
insīdō, ere, sēdī, sessus sit in (on), occupy
insignis, e distinguished, marked, splendid
insinuō (1) wind, creep, coil
insomnium, (i)ī n. dream, vision in sleep
insonō, āre, uī (re)sound, roar, echo
inspiciō, ere, spexī, spectus look into

īnstar n. indecl. likeness, dignity, image (+ *gen.*)
īnstō, āre, stitī urge on, press on (+ *dat.*)
īnsula, ae f. island
īnsuper adv. above, besides
intentō (1) threaten, aim, stretch, extend
intereā adv. meanwhile, (in the) meantime
īnterpres, etis m. (f.) interpreter, agent

intorqueō, ēre, rsī, rtus hurl (against) (+ *dat.*)

intrō (1) enter, penetrate

intrōgredior, ī, gressus to step in, enter

intus *adv.* within, inside

inultus, a, um unavenged, unpunished

invādō, ere, sī, sus attack, address

invehō, ere, ēxī, ectus carry in, convey

invictus, a, um unconquered, invincible

invidia, ae f. grudge, envy, jealousy

invisus, a, um hateful, hated, odious

invius, a, um pathless, trackless

Īris, (id)is f. goddess of the rainbow, messenger of Juno

iste, ta, tud that (of yours)

istinc from there (where you are)

ita *adv.* thus, so

Italus, a, um Italian, of Italy

iter, itineris n. way, road, journey, route

iuba, ae f. mane, crest

iūdicium, (i)ī n. decision, judgment

iugum, ī n. yoke, (mountain) ridge

Iūlus, ī m. Ascanius, son of Aeneas

iungō, ere, iūnxī, iūctus join, unite, yoke

iūrō (1) take oath, swear, conspire

iūs, iūris n. right, law, decree, justice

iussum, ī *n.* order, command, behest
iussus, ūs *m.* command, order, behest
iūstitia, ae *f.* justice, equity, righteousness,
uprightness
iūstus, a, um just, fair, right(eous)
iuvenis, is *m. (f.)* youth, young (man or woman)
iuventūs, ūtis *f.* youth, (group of) young men
iuvō, āre, iūvī, iūtus help, please
iuxtā *adv.* close; (+ *acc.*) close to, next to

K

Karthāgō, inis *f.* Carthage, great commercial city in
North Africa, rival of Rome

L

Lacaenus, a, um Spartan, Lacedaemonian
lacus, ūs *m.* lake, marsh
laedō, ere, sī, sus strike, hurt, offend, thwart
laena, ae *f.* (woolen) mantle, cloak
laetor, ārī, ātus rejoice, exult
laevus, a, um left, foolish, unlucky
lambō, ere lick, lap
lāmenta, ōrum *n.* lamentation, shriek
Lāocoōn, ontis *m.* Trojan priest of Neptune
lāpsus, ūs *m.* gliding, rolling, sinking
largus, a, um abundant, copious

lātē *adv.* widely, far and wide

latebra, **ae f.** hiding place, cavern, lair

lateō, **ēre**, **uī** lie hidden, hide, lurk, escape the notice
(of)

Latīnus, **a**, **um** Latin, of Latium

Latīnus, **ī m.** early king of Italy whose daughter,
Lavinia, married Aeneas

Latium, **(i)ī n.** Latium, district of central Italy around
Rome

lātrātus, **ūs m.** bark(ing), howl(ing)

latrō (1) bark, howl, bay

lātus, **a**, **um** broad, wide, spacious

latus, **eris n.** side, flank

laudō (1) praise

Laurēns, **entis** of Laurentum, a city near Rome

laus, **laudis f.** glory, praise, merit

Lāvīn(i)us, **a**, **um** Lavinian, of Lavinium, an early
Italian city

laxō (1) loosen, free, open, release

laxus, **a**, **um** loose, open, lax, free

legō, **ere**, **lēgī**, **lēctus** choose, collect, select, gather

Lēnaeus, **a**, **um** Lenaeon, Bacchic, of Bacchus, god of
wine

lēniō, **ire**, **ivī (iī)**, **itus** soothe, calm, soften

lētum, **ī n.** death, destruction, ruin

levis, **e** light, unsubstantial, slight, swift

levō (1) lift, lighten, raise, relieve

lēx, lēgis *f.* law, jurisdiction, regulation, decree

libō (1) pour (as a libation), offer

Libya, ae *f.* region of North Africa

Libycus, a, um Libyan, of Libya, a region of North Africa

licet, ēre, uīt, itum it is permitted

lignum, ī *n.* wood, timber

ligō (1) bind, tie, fasten

līlium, (i)ī *n.* lily

limus, ī *m.* slime, mud, mire

lingua, ae *f.* tongue, language

linquō, ere, liquī, lictus leave, desert

liquēns, entis liquid, flowing

lividus, a, um blue, dark, livid

locō (1) place, locate, establish, lay

longaevus, a, um aged, very old

longē *adv.* far (off, from), at a distance, (from) afar

loquor, ī, locūtus speak, say, tell, talk

lōrum, ī *n.* thong, leather strap, rein

luctor, āri, ātus struggle, wrestle

lūctus, ūs *m.* grief, mourning, sorrow

lūdō, ere, sī, sus play with, deceive, mock

lūna, ae *f.* moon, moonlight

luō, ere, ī atone for

lūstrō (1) purify, survey, traverse

luxus, ūs *m.* luxury, splendor, excess

Lycia, ae *f.* country of Asia Minor

Lycius, a, um Lycian, of Lycia, a country of Asia Minor

lympa, ae *f.* water

M

māchina, ae *f.* machine, engine, device

mactō (1) sacrifice, slaughter, kill; honor through sacrifice

madeō, ēre, uī drip, be wet, reek

Maeonius, a, um Maeonian, Lydian, Asiatic

maereō, ēre mourn, grieve, pine (for)

maestus, a, um sad, mournful, gloomy

māgālia, ium *n.* huts, hovels

magis *adv.* more, rather

magister, trī *m.* master, pilot

magistrātus, ūs *m.* magistrate, officer

magnanimus, a, um great-souled

malum, ī *n.* evil thing, misfortune, disaster, trouble

mandātum, ī *n.* command, mandate, charge, behest, order

Mānēs (or **mānēs**), **ium** *m.* (souls of) the dead, Hades

manifestus, a, um clear, manifest

Mārcellus, ī *m.* 1. Marcus Claudius Marcellus, d. 208

BCE; famous Roman consul, served in both 1st and 2nd Punic Wars; 2. Marcus Claudius Marcellus, 42–23 BCE; son of Octavia (sister of Augustus) and first husband of Augustus' daughter Julia

marmor, oris *n.* marble

Marpēs(s)ius, a, um of Marpe(s)sus, a mountain on the island of Paros famous for its white marble

mātūrō (1) hasten, speed; ripen

Maurūsium, a, um Moorish

meātus, ūs *m.* course, path, motion

medicō (1) drug, medicate

meditor, āri, ātus meditate, design, consider, think over, practice

medium, (i)ī *n.* middle, midst, center

mel, mellis *n.* honey

melior, ius better, superior, preferable

membrum, ī *n.* member, limb, (part of) body, part

meminī, isse remember, recall (+ *gen.*)

memor, oris remembering, mindful, unforgetting (+ *gen.*)

memorābilis, e memorable, glorious

memorō (1) (re)call, recount, relate

mēnsis, is *m.* month

mentum, ī *n.* chin, beard

mereō, ēre, uī, itus deserve, earn, merit

meritum, ī *n.* reward, service, merit

metuō, ere, uī fear, dread

metus, ūs *m.* fear, anxiety, dread, fright

micō, āre, uī quiver, flash, dart

mille; pl. milia, ium *n.* thousand

minister, trī *m.* attendant, servant

ministrō (1) tend, serve, supply

minor, āri, ātus tower (over); threaten (+ *dat.*)

minores, um *m.* descendants; *lit.* smaller or younger ones (comparative of **parvus**)

minus *adv.* less

mīrābilis, e wonderful, marvelous

mīror, āri, ātus wonder (at), admire

misceō, ēre, uī, mixtus confuse, mix, mingle, stir (up)

miserābilis, e miserable, wretched, pitiable

misereor, ēri, itus pity, commiserate (+ *gen.*)

mitra, ae *f.* mitre, cap, turban

Mnēstheus, eī (eos), acc. ea *m.* Trojan leader

mōbilitās, ātis *f.* activity, motion, speed

modus, ī *m.* manner, measure, limit, method

mōlēs, is *f.* mass, burden, heap, structure; difficulty

mōlior, irī, itus undertake, (strive to) accomplish, do, work, effect, make, prepare, attempt

molliō, ire, ivi (iī), itus soothe, tame

mollis, e soft, yielding, easy, mild, tender

molliter *adv.* softly, gently, gracefully

monitum, **ī** *n.* advice, warning

monitus, **ūs** *m.* advice, warning

mōnstrō (1) point out, show, teach

mōnstrum, **ī** *n.* prodigy, portent, monster

mora, **ae** *f.* delay, hesitation, hindrance

moribundus, **a**, **um** dying, about to die

mорий, **ī**, **mortuus** die, perish

moror, **ārī**, **ātus** delay, tarry, hinder, hesitate

morsus, **ūs** *m.* bite, biting, jaws, fangs

mortālis, **is** *m.* mortal, man, human, earthly

mōs, **mōris** *m.* custom, ritual, manner, usage

mōtus, **ūs** *m.* movement, emotion

mox *adv.* soon, presently

mūgītus, **ūs** *m.* bellow(ing), roar

mulceō, **ēre**, **lsī**, **lsus** calm, soothe

multiplex, **icis** manifold, multiple

mūrex, **icis** *m.* purple (dye), crimson, scarlet

murmur, **uris** *n.* murmur, roar, rumble

mūrus, **ī** *m.* (city) wall, battlement, rampart

Mūsa, **ae** *f.* Muse, patron goddess of the liberal arts

mūtō (1) (ex)change, transform, alter

Mycēnae, **ārum** *f.* city of central Greece, home of
Agamemnon, leader of the Greek expedition

against Troy

N

nāvigō (1) (set) sail, navigate

nāvita, **ae m.** sailor, boatman

nebula, **ae f.** cloud, mist, fog

necdum *adv.* not yet, nor yet

nectar, **aris n.** nectar

nectō, **ere**, **nex(u)ī**, **nexus** bind, fasten, weave

nefandus, **a**, **um** unspeakable, unutterable

nefās *n. indecl.* impiety, unspeakable thing, crime

negō (1) deny, refuse, say no (not)

nemus, **oris n.** grove, wood, forest

nepōs, **ōtis m.** grandson; descendant

Neptūnus, **ī m.** Neptune, god of the sea

nēquīquam *adv.* in vain, uselessly, idly

nesciō, **īre**, **īvī (iī)** not know, know not, be ignorant

neu, **nēve** and (that) not, and lest

nī, **nisi** if not, unless, except

nihil, **nīl** nothing, not at all

nimbōsus, **a**, **um** stormy, rainy

nimbus, **ī m.** rainstorm, (storm)cloud

nimum *adv.* too (much), too great(ly), excessively

nitēns, **entis** gleaming, bright, shining

nō (1) swim, float

nocturnus, a, um of the night, nocturnal

nōdus, ī m. knot, node; fold, coil

Nomas, adis m. tribe of North Africa

nōndum *adv.* not yet

nōtus, a, um (well) known, familiar

Notus, ī m. (south) wind

novitās, ātis f. newness, novelty

novō (1) renew, make (new), build, alter

noxā, ae f. crime, fault, hurt, harm

nūbēs, is f. cloud, fog, mist

nūbila, ōrum n. clouds, cloudiness

nūbilum, ī n. cloud, cloudiness

numerus, ī m. number, multitude

numquam *adv.* never, at no time

nuntia, ae f. messenger

nuntius, (i)ī m. messenger, message

nūsquam *adv.* nowhere, never

nūtrimentum, ī n. food, fuel, nourishment

Nympha (or **nympha**), **ae f.** nymph, a minor divinity
of the forests, waters, etc., appearing to humans
as a beautiful maiden

O

ob on account of (+ *acc.*)

obdūcō, ere, dūxī, ductus draw over
obicīō, ere, iēcī, iectus present, place before
obiectus, ūs m. projection, hang, overhang
obitus, ūs m. death, downfall, ruin
oblīviscor, ī, lītus forget (+ *gen.*)
obmūtēscō, ere, tuī be dumb, stand speechless
obnītor, ī, sus (nixus) push against, strive, struggle
oborior, irī, ortus (a)rise, spring up
obruō, ere, uī, utus overwhelm, crush
obscurus, a, um dark, shadowy, gloomy, dim,
 obscure
obstipēscō, ere, stipuī be dazed, stand agape
obtundō, ere, tudī, tūsus (tūnsus) blunt, weaken,
 exhaust, make dull
obuius, a, um in the way, meeting, to meet (+ *dat.*)
occidō, ere, occidī, occāsus fall, perish, end, die
occubō, āre lie prostrate, lie dead
occultō (1) hide, conceal, secrete

occumbō, ere, cubuī, cubitus fall (in death)
occupō (1) seize (beforehand), occupy
ōcior, ius swifter, quicker; very swift
ōdī, isse hate, detest, loathe
Oenōtrus, a, um Oenotrian, from Oenotria in
 southern Italy

offa, *ae f.* morsel, cake

offerō, **ferre**, **obtuli**, **oblātus** present

officium, *i n.* service, kindness, favor, courtesy

Oīleus, *eī m.* Greek king, father of Ajax

ōlim *adv.* (at) some time, once

Olympus, *i m.* high Greek mountain, home of the gods; heaven

ōmen, **inis** *n.* portent, omen, sign

omnīnō *adv.* altogether, completely, utterly

omnipotēns, **entis** almighty, all-powerful, omnipotent

onerō (1) load, burden

onus, **eris** *n.* burden, load

operiō, **īre**, **ui**, **rtus** cover, hide

opīmus, **a**, **um** rich, splendid, sumptuous; **spolia opīma** “spoils of honor,” won when a Roman general with his own hand slew the general of the enemy

oppetō, **ere**, **ivī** (ii), **itus** encounter, meet (death)

opprimō, **ere**, **pressī**, **pressus** overwhelm, crush

ops, **opis** *f.* help, resources, power, wealth

optimus, **a**, **um** best, finest (superl. of **bonus**, **a**, **um**)

optō (1) choose, desire, hope (for)

opus, **eris** *n.* work, task, toil, deed

orbis, **is** *m.* circle, fold, coil, orb, revolution, earth

Orcus, *i m.* Hades, (god of) the lower world

orgia, ōrum *n.* mystic rites, rituals

Ōriōn, ōnis *m.* the storm-bringing constellation,
named for a famous hunter transported to heaven

ōrō (1) beseech, pray (for), entreat, plead, argue

Orontēs, is (ī) *m.* comrade of Aeneas

os, ossis *n.* bone

ostendō, ere, ī, ntus show, display, promise

ōstium, (i)ī *n.* mouth, entrance; harbor

ōtium, (i)ī *n.* leisure, idleness, quiet

P

paeniteō, ēre, uī repent, be sorry

Pallas, adis *f.* Minerva, goddess of wisdom and the
arts

palma, ae *f.* palm, hand

palūs, ūdis *f.* swamp, marsh

pandō, ere, ī, passus spread, open, loosen

Parcae, ārum *f.* the Fates

parcō, ere, peperci (parsī), parsus spare (+ *dat.*)

pāreō, ēre, uī, itus obey, yield (+ *dat.*)

pariō, ere, peperī, partus (re)produce, gain, acquire,
give birth to

Paris, idis *m.* Trojan prince, son of Priam, took Helen
from her husband Menelaus and thus caused the
Trojan War

pariter *adv.* equally, side by side, alike

partior, īrī, ītus distribute, divide

parum *adv.* slightly, too little, not

parvulus, a, um tiny, very small, little

parvus, a, um small, little

pascor, ī, pāstus feed, graze

passim *adv.* everywhere, all about

patior, ī, passus suffer, endure, allow

patria, ae f. homeland, country

patruus, ī m. paternal uncle

paucus, a, um little, few, light, scanty

pavor, ōris m. terror, shuddering, alarm

pāx, pācis f. peace, favor, grace, repose, quiet

pecus, oris n. flock, herd, swarm

pecus, udis f. animal (of the flock)

pedes, itis m. foot soldier, infantry; foot-traveller;
(person) on foot

penātēs, ium m. household gods

pendeō, ēre, pependī hang, depend

penetrālis, e inmost, interior

penitus *adv.* deep within, deeply, wholly

penna, ae f. wing, feather

peragō, ere, ēgī, āctus accomplish, finish, traverse

pereō, īre, īi (īvī), itus perish, die

pererrō (1) wander through, traverse

perficiō, ere, fēcī, fectus finish, make
perfidus, a, um treacherous, perfidious
perflō (1) blow (over, through)
perfundō, ere, fūdī, fūsus soak, drench
Pergama, ōrum n. (citadel of) Troy
perhibeō, ēre, uī, itus present, say
perlābor, ī, lāpsus glide over
permittō, ere, mīsī, missus entrust, allow
pernix, īcis active, nimble, swift
personō, āre, uī, itus sound through, make (re)sound
Phoenissa, ae f. Phoenician (woman), Dido
Phrygius, a, um Phrygian, Trojan
pietās, ātis f. loyalty, devotion, (sense of) duty, righteousness
piget, ēre, uit it displeases
pingō, ere, pīnxī, pictus paint, embroider
pinguis, e fat, fertile, rich
Pirithoüs, ī m. Greek hero who descended to Hades with his friend Theseus to carry off Proserpina
placidus, a, um peaceful, calm, quiet
plācō (1) calm, quiet
plangor, ōris m. clamor, wailing, beating (of the breast), shriek
planta, ae f. heel; sole of foot
plēnus, a, um full, complete, swelling, filled

plūma, ae f. feather, plume

Poenus, a, um Phoenician, Carthaginian

polus, ī m. pole, sky, heaven

pondus, eris n. weight, burden

pōne adv. behind, after

pontus, ī m. sea, waves

populō (1) devastate, plunder, ravage

populus, ī m. people, nation, crowd

porta, ae f. door, gate, entrance, exit, opening

portitor, ōris m. ferryman

portō (1) carry, bear, take, convey, bring

post after, behind (+ *acc.*); *adv.* afterward, next

posthabeō, ēre, uī, itus place after, esteem less

postquam after (that), when

potēns, entis powerful, ruling (+ *gen.*), mighty

potior, irī, itus possess, gain (+ *abl.*)

potior, ius preferable, better

praeceptum, ī n. advice, instruction

praeda, ae f. booty, spoils, prey

praemetuō, ere fear beforehand

praeruptus, a, um steep, towering

praesēns, entis present, instant

praesentiō, ire, sēnsī, sēnsus perceive first, suspect

praesēpe, is n. stall, hive

praestāns, **antis** excellent, superior, surpassing
praestō, **āre**, **stitī**, **status (stītus)** excel, be better,
surpass

praetendō, **ere**, **ī**, **ntus** hold before, use as screen;
stretch before, extend

praetereā *adv.* besides, also, furthermore, hereafter

praeterlābor, **ī**, **lāpsus** glide by

praetexō, **ere**, **uī**, **xtus** fringe, cloak

prāvum, **ī** *n.* wrong, perverse act

pre(he)ndō, **ere**, **ī**, **nsus** seize, grasp

premō, **ere**, **pressī**, **pressus** (re)press, control,
overwhelm, crush

pretium, (i) **ī** *n.* price, reward, value

prex, **precis** *f.* (usually in pl.) prayer, entreaty, vow

primō *adv.* at first, in the beginning

prior, **ius** soon, former, first, prior

prīscus, **a**, **um** ancient, primitive

prīstinus, **a**, **um** ancient, former

prius *adv.* former(ly), sooner, first, before

prō instead of, on behalf of, for, before (+ *abl.*)

procāx, **procācis** bold, insolent, wanton

procella, **ae** *f.* blast, gale, gust

profor, **ārī**, **ātus** speak (out), say

profugus, **a**, **um** exiled, fugitive

profundus, **a**, **um** deep, profound, vast

prōgeniēs, ēī *f.* offspring, progeny

prōgignō, ere, genuī, genitus bring forth, bear

prohibeō, ēre, uī, itus keep away, prevent, prohibit

prōlēs, is *f.* progeny, offspring

prōmereor, ērī, itus deserve, render service, merit,
earn

prōnuba, ae *f.* matron of honor, bride's attendant

prōnus, a, um leaning forward, headlong

propāgō, inis *f.* offshoot, offspring, descendant,
posterity

properō (1) hasten, hurry, speed

propinquō (1) approach, draw near (+ *dat.*)

propior, ius nearer, closer

proprius, a, um one's own, permanent, special

propter on account of, near (+ *acc.*)

prōra, ae *f.* prow (of a ship)

prōsequor, ī, secūtus follow, attend, escort

Prōserpina, ae *f.* wife of Pluto and queen of the
underworld

prōspectus, ūs *m.* view

prōspiciō, ere, spexī, spectus look out on, see

prōtinus *adv.* continuously, at once, immediately

pudor, ōris *m.* shame, modesty, honor

puella, ae *f.* girl

pugnus, ī *m.* fist

pulcher, chra, chrum beautiful, handsome, splendid,
illustrious, noble

pulvis, pulveris *m.* dust

purpureus, a, um purple, crimson

pūrus, a, um pure, bright, clean, clear

putō (1) think, suppose, consider

Pygmalion, ōnis *m.* brother of Dido

Q

quā *adv.* where(by), wherever, in any (some) way

quālis, e (such) as, of what sort

quam *adv.* how, than, as

quamquam although, and yet, however

quandō when, since, if ever, because

quantus, a, um how great, how much, how many, as
much (as)

quassō (1) shake, shatter, toss

quater four times

quatiō, ere, quassus shake, shatter

queō, quire, ivi (iī), itus be able, can

querēla, ae *f.* complaint, lament

queror, ī, questus complain, (be)wail

quia because, since

quicumque, quaecumque, quodcumque whoever,
whatever

quiēs, ētis *f.* quiet, rest, sleep, peace

quiēscō, ere, ēvī, ētus rest, calm, cease

quiētus, a, um quiet, serene, calm, peaceful

quīn that not, but that, why not, in fact

quippe *adv.* to be sure, surely, indeed, truly

Quirīnus, ī m. the deified Romulus, legendary founder
of Rome, represented as god of war

quisquam, quaequam, quicquam any(one),
any(thing)

quisquam, quicquam anyone, anything

quisquis, quidquid (quicquid) *indef. pron.;* **quisquis,**
quodquod *indef. adj.* whoever, whatever

quōnam *adv.* whither, (to) where on earth

quoniam since, because

quoque *adv.* also, furthermore, even, too, likewise

quot as many as

quotiēns how often, as often as

R

rabidus, a, um raving, mad, frenzied

rabiēs, ēī f. rage, fury, frenzy, madness

radius, (i)ī m. rod. spoke, ray, compass

rāmus, ī m. branch, bough, limb

rapidus, a, um swift, snatching, whirling, consuming

rapiō, ere, uī, ptus snatch (up, away), seize, ravish;
whirl

raptō (1) snatch, drag, carry off

raptum, ī n. plunder, prey, booty
rārus, a, um scattered, wide-meshed, far apart
ratis, is f. raft, ship, boat
raucus, a, um hoarse, sounding, clanging
rebellis, e rebellious, insurgent
recēdō, ere, cessī, cessus depart, withdraw
recēns, entis recent, fresh, new
recidīvus, a, um revived, renewed
recipiō, ere, cēpī, ceptus receive, accept, take back,
recover
recubō (1) recline, lie
recūsō (1) refuse, decline, object
recutiō, ere, cussī, cussus strike (back), shake
redeō, īre, iī (īvī) itus return
redoleō, ēre, uī be fragrant, smell (of)
redūcō, ere, dūxī, ductus bring back, lead back
refugiō, ere, fūgī flee, retreat, recoil, shun
refulgeō, ēre, lsī gleam, shine, glitter

refundō, ere, fūdī, fūsus pour (back, out)
regiō, ōnis f. district, region, quarter
rēgnātor, ōris m. ruler, lord, director
rēgnō (1) rule, reign
regō, ere, rēxī, rēctus rule, guide, direct, control
re(l)iquiae, ārum f. remnants, relics, leavings, rest

repellō, ere, reppulī, repulsus drive back, repel,
reject

reperiō, ire, repperī, repertus find (out)

repleō, ēre, ēvī, ētus fill, stuff

repōnō, ere, posuī, pos(i)tus replace, lay away, store
(up), deposit, put (back, away)

residō, ere, sēdī sit down

resistō, ere, stitī stop, resist (+ *dat.*)

resolvō, ere, ī, solūtus loose(n), free, pay, unravel

resonō (1) (re)sound, roar

respiciō, ere, spexī, spectus look (back) at, regard

respondeō, ēre, ī, ōnsus answer; sympathize with

restō, āre, stitī remain, be left

resurgō, ere, surrēxī, surrēctus rise again

revīsō, ere revisit, see again, return to

revocō (1) recall, call back, retrace, restore

revolvō, ere, ī, volūtus roll over, revolve

rīma, ae f. crack, fissure

rīmōsus, a, um leaky, full of cracks

rīpa, ae f. bank, shore

rōbur, oris n. oak; strength

rogus, ī m. (or **rogum, ī n.**) funeral pyre

Rōma, ae f. Rome, a city and empire

Rōmānus, a, um Roman, of Rome

Rōmulus, a, um of Romulus, Roman
rōscidus, a, um dewy
roseus, a, um rosy, pink
rota, ae f. wheel; chariot
rudēns, entis m. rope, cable
ruīna, ae f. downfall, ruin
rūmor, ōris m. rumor, report, gossip
rumpō, ere, rūpī, ruptus break, burst (forth), utter
rūpēs, is f. rock, cliff, crag
rūrsus, um adv. again, anew, back(ward)
rūs, rūris n. country (district)

S

sacerdōs, dōtis m. (f.) priest(ess)

sacrō (1) hallow, consecrate, dedicate
saepe adv. often, frequently, again and again
saepiō, ire, psī, ptus hedge in, enclose
saeviō, ire, īvī (iī), itus rage, storm, be fierce
saevus, a, um fierce, harsh, stern, cruel
sagitta, ae f. arrow
sal, salis n. (m.) salt (water), sea
saltem adv. at least, at any rate
saltus, ūs m. forest, glade, pasture; leap, bound, dancing

salum, ī n. sea, swell (of the sea)

salūs, ūtis f. safety, salvation, health

Samos, ī f. island of the Aegean, center of the worship
of Juno

sānctus, a, um sacred, holy, revered

sanguineus, a, um bloody, blood-red

saniēs, ēī f. blood, gore

Sarpēdōn, onis m. Sarpedon, Lycian son of Jupiter
and ally of the Trojans

sat(is) adv. enough, sufficient(ly)

satiō (1) satisfy, sate, satiate, glut

Sāturnia, ae f. Juno, daughter of Saturn, father of the
gods

Sāturnius, a, um (born) of Saturn, father of Jupiter
and Juno

saucius, a, um wounded, hurt

scaena, ae f. stage, background

Scaeus, a, um Scaean (referring to the name of a gate
at Troy)

scandō, ere, ī, scānsus mount, climb

scelerātus, a, um criminal, wicked

scelus, eris n. crime, impiety

scēptrum, ī n. staff, scepter, power

scīlicet adv. of course, to be sure, doubtless

scindō, ere, scidī, scissus split, divide

scintilla, ae f. spark

sciō, īre, īvī (iī), ītus know (how), understand

scopulus, ī m. rock, cliff, crag

scūtum, ī n. shield

Scyllaeus, a, um of Scylla, a ravenous sea-monster, part woman and part sea creature, girdled with fierce dogs and destructive to mariners who attempted to sail past her cave situated on a narrow strait opposite the great whirlpool Charybdis

sēcessus, ūs m. inlet, recess

sēclūdō, ere, sī, sus shut off, seclude, part

secō, āre, uī, sectus cut, slice, cleave

sēcrētus, a, um remote, hidden, secret

secundus, a, um following, favorable, obedient

secūris, is f. axe

sedeō, ēre, sēdī, sessus sit (down), settle

sedīle, is n. seat, bench

sēmianimis, e half-dead, dying

sēmita, ae f. path

sēmivir, virī half-man, effeminate

senātus, ūs m. senate, council of elders

senectūs, ūtis f. old age

senior, ōris m. old (aged) man, sire

sententia, ae f. opinion, purpose, view, resolve

sentiō, īre, sēnsī, sēnsus feel, perceive

sentus, a, um rough, thorny

sepeliō, īre, īvī (ii), pultus bury, inter

septem seven

serēnus, a, um serene, calm, fair, clear

Serestus, ī m. Trojan leader

Sergestus, ī m. Trojan leader

sermō, ōnis m. conversation, speech

serō, ere, sēvī, satus sow, beget

serpēns, entis m. (f.) serpent, snake

serpō, ere, psī, pstus creep (on), crawl

sertum, ī n. wreath, garland

sībilus, a, um hissing, whirring

Sibylla, ae f. the Sibyl, an ancient Italian prophetess

Sīcania, ae f. Sicily, a large island south of Italy

siccō (1) dry, stanch

Siculus, a, um Sicilian, of Sicily, a large island south of Italy

Sīdonius, a, um of Sidon, a famous city of Phoenicia

signum, ī n. sign, signal, token, mark

sileō, ēre, uī be silent, be still

silex, icis m. (f.) flint, rock, crag

similis, e like, similar (+ *dat.* or *gen.*)

Simoīs, entis m. river near Troy

simulācrum, ī n. image, phantom, likeness, statue

simulō (1) pretend, imitate, feign

sīn if however, if on the contrary, but if

sine without (+ *abl.*)

singulī, ae, a each, one by one

sinō, ere, sīvī, situs permit, allow; desert

sinuō (1) fold, curve, twist, wind

sinus, ūs m. fold, bosom, bay, hollow, gulf

sistō, ere, stetī, status stand, stop, stay

situs, ūs m. position; neglect; decay

sīve, seu whether, or, either if, or if

socius, a, um allied, associated, friendly

sōl, sōlis m. sun; day; personified as **Sōl, Sōlis m.** sun-god

soleō, ēre, itus sum be accustomed

solium, (i)ī n. throne, seat

solum, ī n. ground, soil, earth

solvō, ere, ī, solūtus loose(n), release, break down, free, pay

Somnus, ī m. Sleep, Slumber personified as a divinity

sonitus, ūs m. sound, roar, crash, noise

sonō, āre, uī, itus (re)sound, roar

sonōrus, a, um roaring, howling

sopōrō (1) make drowsy, drug

sopōrus, a, um sleepy, causing slumber

soror, ōris f. sister

sors, rtis f. lot, destiny, portion, oracle, fate

spargō, ere, rsī, rsus scatter, sprinkle

Sparta, ae f. region of Greece, home of Helen and Menelaus

speciēs, eī f. appearance, sight, aspect

spelunca, ae f. cave, cavern, grotto

spernō, ere, sprēvī, sprētus scorn, reject, despise

spērō (1) hope (for, to), expect, suppose

spēs, eī f. hope, expectation

spīra, ae f. fold, coil, spire

spīritus, ūs m. breath, spirit, life, soul

spīrō (1) breathe (forth), blow, quiver (i.e., with signs of life), live

spolium, (i)ī n. hide (of an animal); commonly, in the *n. pl.*, spoils, arms stripped from an enemy, plunder

spōns, spontis f. wish, will, desire

spūma, ae f. foam, froth, spray

spūmō (1) foam, froth, spray

squāleō, ēre, uī be rough, be filthy

squāmeus, a, um scaly

stabilis, e firm, stable, lasting

stāgnum, ī n. still waters, depth

statuō, ere, uī, ūtus set (up), found, establish

stēllātus, a, um starred, star-spangled

sternō, ere, strāvī, strātus lay low, spread, strew

Sthenelus, ī *m.* Greek leader

stimulō (1) spur, goad, prick, incite

stīpō (1) stuff, crowd, throng, stow

stirps, **pis** *f.* stock, lineage, race

strātum, ī *n.* bed, couch; pavement

strepitus, ūs *m.* uproar, noise

strīd(e)ō, **ere** (*or ēre*), **dī** grate, creak, whir, hiss,
rustle, roar

strīdor, **ōris** *m.* noise, creaking, roar, grating,
whirring

stringō, **ere**, **strinxī**, **strictus** graze

struō, **ere**, **strūxī**, **strūctus** build, plan, contrive

studium, (i)ī *n.* eagerness, desire, zeal, pursuit

stuppeus, **a**, **um** (of) flax or hemp (used in the
production of rope)

Stygius, **a**, **um** Stygian, of the Styx, a river in Hades

subdūcō, **ere**, **dūxī**, **ductus** take away, remove,
beach, bring out of water

subiciō, **ere**, **iēcī**, **iectus** place under (+ *dat.*),
vanquish

subigō, **ere**, **ēgī**, **āctus** push, force; subdue

subitō *adv.* suddenly

subitus, **a**, **um** sudden, unexpected

subnectō, **ere**, **nex(u)ī**, **nexus** tie (beneath), fasten

subolēs, **is** *f.* offspring, progeny, child

subrigō, **ere**, **surrēxī**, **rēctus** raise, rise

subsistō, ere, stitī halt, stop, withstand, resist

subter beneath, below

subtrahō, ere, trāxī, tractus withdraw

subvectō (1) bear, convey, transport

subvolvō, ere, ī, volūtus roll up

sūdō (1) sweat, perspire

sufficiō, ere, fēcī, fectus supply, suffuse; be sufficient

sulcus, ī m. furrow, trench, ditch

summergō (subm–), ere, rsī, rsus sink, drown

summoveō, ēre, mōvī, mōtus remove

sūmō, ere, mpsī, mptus take, assume; (+ **poenam**)
exact (a penalty)

superbia, ae f. loftiness, haughtiness, pride, arrogance

superbus, a, um proud, haughty

superēmineō, ēre tower above

superō (1) surmount, surpass, overcome, survive

supīnus, a, um flat, upturned

supplex, icis m. (f.) suppliant; *adj.* suppliant, humble

suprā above, over (+ *acc.*)

suscipiō, ere, cēpī, ceptus take up, beget, bear,
receive, catch (up)

suscitō (1) arouse, stir up, excite

suspendō, ere, ī, ēnsus suspend, hang (up)

suspiciō, ere, spexī, spectus look from beneath,
suspect, look up at

sūtilis, *e* sewn, with seams

Sŷchaeus, *ī m.* deceased husband of Dido

Syrtis (or **syrtis**), *is f.* region of quicksand on the northern coast of Africa; sand bar, reef

T

tābeō, *ēre* drip, soak, melt, waste

tabula, *ae f.* plank, board

tacitus, *a, um* silent, noiseless, secret, still

taeda, *ae f.* (bridal) torch, pinewood torch

tam *adv.* so (much), such, as

tamen *adv.* nevertheless, however, but

tangō, *ere*, **tetigī**, **tāctus** touch, reach

tantum *adv.* so much, so great(ly), only

Tartareus, *a, um* of or concerning Tartarus, abode of the wicked and impious in Hades

taurus, *ī m.* bull, ox, bullock

tegō, *ere*, **tēxī**, **tēctus** cover, hide, protect

tēla, *ae f.* web, textile

temnō, *ere* scorn, disdain, despise

temperō (1) control, restrain, refrain, calm

tempestās, *ātis f.* tempest, storm; time

templum, *ī n.* temple, sanctuary, sacred space, shrine

temptō (1) try, test, seek, examine, attempt

tenāx, *ācis* tenacious, holding (to)

Tenedos, ī *f.* small island near Troy

tenuis, *e* slight, thin, fine, delicate

ter three times

tergum, ī *n.* back, body, rear, hide (of an animal)

terō, *ere*, **trīvī**, **trītus** rub, wear, waste

terreō, *ēre*, **uī**, **itus** frighten, terrify

terrificō (1) frighten, terrify, alarm

territō (1) frighten, terrify, alarm

tertius, *a*, **um** third

testor, **ārī**, **ātus** call to witness, swear by, testify

thalamus, ī *m.* marriage chamber, bedroom

theātrum, ī *n.* theater

Thēseus, **eī** (*eos*), *acc. ea m.* mythical king of Athens, who, among his other exploits, descended to Hades with his friend Pirithoüs to carry off Proserpina.

Thyias, **adis** *f.* Bacchant, a woman devotee of the worship of Bacchus

thymum, ī *n.* thyme, a flowering plant

Tiberīnus, *a*, **um** of the Tiber, an Italian river on which Rome is situated

Tiberīnus, ī *m.* (god of) the Tiber, river on which Rome is situated

timeō, *ēre*, **uī** fear, dread, be anxious

timor, **ōris** *m.* fear, anxiety, dread

torqueō, *ēre*, **rsī**, **rtus** twist, sway, hurl, turn

torreō, ēre, uī, tostus parch, roast
torus, ī m. (banqueting, funeral) couch, bed
torvus, a, um fierce, grim, lowering
tot so many, as many
totidem as many, so many
totiēns so often, so many times
trabs (trabēs), trabis f. beam, timber, tree
trāiciō, ere, iēcī, iectus throw across, pierce
tranquillus, a, um tranquil, calm
trāns across, beyond (+ *acc.*)
trānsfigō, ere, xī, xus pierce, transfix
trāsmittō, ere, mīsī, missus cross, send across
trānsportō (1) carry across, transport
tremefaciō, ere, fēcī, factus make tremble, appall,
alarm
tremō, ere, uī tremble, quiver, shake
trepidus, a, um trembling, excited
trēs, tria three
tridēns, entis m. trident, symbol of Neptune as god of
the sea
trietēricus, a, um triennial
trifaux, faucis three-throated
Trīnacrius, a, um Trinacrian, Sicilian
Tritōn, ōnis m. a minor sea-god known for his skill in
blowing a conch (sea shell) as a trumpet

Trītōnis, idis *f.* Minerva, goddess of wisdom and the arts

Trītōnius, a, um Tritonian (an epithet of Minerva)

triumphus, ī m. triumph, victory

Troiānus, a, um Trojan, of Troy

Trōius, a, um Trojan, of Troy

Trōs, Trōis *m.* Trojan

tueor, ērī, itus (tūtus) watch, look at, protect, eye

tumeō, ēre, uī swell, be swollen

tumidus, a, um swollen, swelling

tumultus, ūs *m.* tumult, uprising, clamor

tumulus, ī m. hill, mound, tomb

turba, ae *f.* mob, crowd

turbidus, a, um troubled, agitated

turbō (1) throw into confusion, agitate, confuse, shake, disturb

turbō, inis *m.* whirl(wind, pool), storm

turpis, e shameful, disgraceful

turris, is *f.* tower, turret

tūtus, a, um protected, safe, secure

Tȳdīdēs, ae *m.* son of Tydeus, Diomedes, who fought against Aeneas in single combat before Troy and would have killed him had Venus not spirited her son away

Tyndaris, idis *f.* daughter of Tyndarus, Helen

tyrannus, ī m. ruler, chieftain, tyrant

Tyrrhēnus, a, um Tyrrhenian, of Etruria, a district of northwestern Italy

Tyrus (os), ī f. city of Phoenicia, birthplace of Dido

U

ūber, eris n. udder, breast; (symbol of) fertility

ulciscor, ī, ultus avenge, punish

Ulixēs, is (eī, ī) m. Odysseus, the wily Greek leader who is the central character in Homer's *Odyssey* (his name in Latin is **Ulixes**, or Ulysses)

ulterior, ius farther, further, beyond

ultimus, a, um last, final, farthest

ultrā more than (+ *acc.*); *adv.* beyond, farther

ultrix, īcis avenging, vengeful

ultrō *adv.* further, voluntarily

ululātus, ūs m. wail, shriek, howl, shout

ululō (1) howl, wail, shout, shriek

ulva, ae f. sedge, marsh grass

umbrifer, era, erum shady

ūmēns, entis moist, dewy, damp

ūmidus, a, um moist, damp, dewy

umquam *adv.* ever, at any time

ūnā *adv.* together, at the same time

uncus, a, um curved, bent, hooked

unde from where, from which source

undique *adv.* everywhere, from all sides

undo (1) swell, roll, wave
undōsus, a, um billowing, wavy
unguis, is m. nail, claw
urgeō, ēre, ursi drive, force, press
uterque, utraque, utrumque each (of two), both
uterus, i m. belly, womb
utinam *adv.* oh that!, I wish that!
ūtor, i, ūsus use, employ (+ *abl.*)

uxōrius, a, um wife-ruled, uxorious

V

vadum, i n. shallow(s), shoal, depth(s)
vagor, āri, ātus wander, roam, rove
valeō, ēre, uī be strong, avail, be able, fare well
validus, a, um strong, mighty, sturdy
vallis, is f. valley, vale, dale
vānus, a, um vain, idle, empty, useless, false
varius, a, um varied, different, diverse, manifold
vectō (1) convey, carry, bear
vehō, ere, vēxi, vectus carry, convey
vēlō (1) veil, cover, deck, clothe
vēlōx, ōcis swift, quick, rapid, fleet
velut(i) (even) as, just as
venēnum, i n. poison, venom, drug

venerābilis, e venerable, causing awe

Venus, eris *f.* goddess of love and beauty, love

vērō *adv.* truly, indeed, but

verrō, ere, ī, versus sweep (over)

versō (1) keep turning, roll, revolve

vertex, icis *m.* peak, summit, head, top; whirlpool

vertō, ere, ī, rsus (over)turn, (ex)change

vērūm, ī *n.* truth, right, reality; *adv.* but

vērus, a, um true, real, genuine, honest

vēscor, ī use as food, feed upon, eat (+ *abl.*)

Vesta, ae *f.* goddess of the hearth

vester, tra, trum your(s), your own

vestigium, (i)ī *n.* track, footprint, step, trace

vestis, is *f.* garment, cloth(ing), robe

vetō, āre, uī, itus forbid, prevent

vetus, eris old, aged, ancient, former

vibrō (1) quiver, vibrate, dart

victōria, ae *f.* victory, conquest, triumph

vigeō, ēre, uī flourish, be strong, thrive

vigil, īlis *m. (f.)* guard, watchman, sentinel; *adj.*
wakeful, watchful, sleepless

vinc(u)lum, ī *n.* chain, bond, cable

vīnum, ī *n.* wine

virga, ae *f.* staff, wand, twig

virgō, inis *f.* girl, maid(en)
viridis, e green, fresh, vigorous
virtūs, ūtis *f.* manliness, excellence in battle, valor
vīsus, ūs *m.* sight, view, vision, aspect
vitta, ae *f.* fillet, garland, band
vīvus, a, um living, natural, alive
volitō (1) fly, speed, flit, flutter
volō (1) fly, move with speed
volūmen, inis *n.* fold, coil, roll
volūtō (1) revolve, turn (over), roll, ponder
vorō (1) swallow (up)
vulgus, ī *n. (m.)* crowd, throng, herd
vulnus, eris *n.* wound, deadly blow
vultus, ūs *m.* countenance, face, aspect

Z

Zephyrus, ī *m.* (west) wind

General Word List

ā, ab, abs (away) from, by (*abl.*)

ac, atque and, also; as, than

accipiō, ere, cēpī, ceptus receive, ACCEPT; learn, hear, conceive

Acestēs, ae m. king in Sicily

āctus, a, um see **agō**

ad to, toward, at, near, about (*acc.*)

adfore; adforem, ēs, et see **adsum**

adsum, esse, fuī be present, assist (*dat.*)

Aenēās, ae, acc. ān, m. Trojan prince, son of Venus and Anchises, hero of the *Aeneid*

aequor, oris n. sea, waves; (level) plain

age, agite (agō) up! come! lead on!

agmen, inis n. army, line, troop; course

agō, ere, ēgī, āctus lead, drive, do, treat, pass, conduct

ajō, ais, ait; ajunt say, speak, assert

alius, a, ud other, another, else

altus, a, um (on) high, lofty, deep

amor, ōris m. love, desire, passion

Anchīsēs, ae, acc. ēn, m. Trojan prince, father of Aeneas

anima, ae f. air, breath, life, soul, shade

animus, ī m. soul, spirit, breath, courage; anger,

pride; purpose, thought

ante before (*acc.*); sooner, previously

antīquus, a, um ANCIENT, old, aged, former, of olden times, time-honored

āra, ae *f.* altar

ardeō, ēre, arsi, arsus burn, be eager

arma, ōrum *n.* ARMS, equipment, tools

arvum, ī *n.* plowed land, field, region

arx, arcis *f.* citadel, fort; height, hill

at, ast but, yet, however, at least

āter, tra, trum black, gloomy, deadly

atque, ac and, also; as, than

audiō, īre, īvi (īi), ītus hear (of), hearken

aura, ae *f.* breeze, air; favor; light

aurum, ī *n.* gold (object, equipment)

aut or, either; **aut ... aut** either ... or

bellum, ī *n.* war(fare), combat, fight

caelum, ī *n.* sky, heaven; weather

campus, ī *m.* plain, field, level surface

capiō, ere, cēpī, captus take, seize, catch; CAPTIVATE;
deceive; occupy

caput, itis *n.* head; summit; life, person

cāsus, ūs *m.* chance, (mis)fortune; fall

cernō, ere, crēvi, crētus DISCERN, perceive,
understand, decide; fight

circum around, about, at, near (*acc.*)

clāmor, ōris *m.* shout, roar, applause

classis, is *f.* fleet, army, ship

comes, itis *m. (f.)* comrade, follower

conjūnx:, jugis *m. (f.)* husband, wife

corpus, oris *n.* body, CORPSE, form

cum (*conj.*) when, while, since, although

cum (*prep.*) with (*abl.*)

cūnctus, a, um all, whole, entire

cūra, ae *f.* care, anxiety, grief; love

cursus, ūs *m.* COURSE, running; haste

Danaus, a, um Danaan, Greek

dē (down, away) from, of, concerning, according to
(*abl.*)

dea, ae *f.* goddess

deus, ī *m.* god, divinity, DEITY

dexter, (e)ra, (e)rum right (hand); favorable; *f. subst.*
right hand

dicō, ere, dixī, dictus say, speak, tell, call, name,
describe, chant

dictum, ī *n.* word, speech, command

Dīdō, ōnis *f.* legendary founder and queen of
Carthage

diēs, diēi *m. (f.)* DAY, time, season

dīvus, a, um DIVINE, heavenly, deified; *subst.* DIVINITY,
god, goddess

dō, dare, dedī, datus give (forth), grant, allow, bestow; put, place, make

domus, ūs *f.* house(hold), home, abode; family, race, line

dōnum, ī *n.* gift, offering, prize, reward

dūcō, ere, dūxī, ductus lead, draw (out), protract; PRODUCE; think

dum while, as long as, until, provided

ē, ex out of, from, according to (*abl.*)

ēgī *see agō*

ego, meī (*pl. nōs, nostrum*) I

eō, ire, ivī (iī), itus go, proceed, come

equus, ī *m.* horse, steed, charger

ēripiō, ere, uī, reptus snatch (from), tear away; rescue; hasten

errō (1) stray, wander, ERR; linger

et and, also, even, too; **et ... et** both ... and

euntis, ī, em, e, ēs, ium, ibus *see eo*

ex, ē out of, from, according to (*abl.*)

faciō, ere, fēcī, factus do, make, perform; grant, offer; suppose

fāma, ae *f.* FAME, report, reputation

fāre, fārī; fātur; fātus, a, um *see for*

fātum, ī *n.* FATE, destiny, doom; oracle

ferō, ferre, tulī, lātus bear, endure; wear; report, say;

carry (off), plunder; extol; tend; grant, offer

ferrum, ī *n.* iron; sword, weapon, tool

fessus, a, um tired, weary, feeble, worn

finis, is *m. (f.)* end, limit, border; country; goal;
starting-place

flamma, ae *f.* FLAME, fire, torch; love

flūctus, ūs *m.* wave, tide, flood, sea

for, fārī, fātus speak, say, tell, utter

fore; forem, ēs, et *see sum*

fors, fortis *f.* chance, FORTUNE, hap

fortūna ae *f.* FORTUNE, chance, luck

fuga, ae *f.* flight, haste, exile, speed

fugiō, ere, fūgī flee (from), escape, shun

fundō, ere, fūdī, fūsus pour (out), shed; lay low,
slay, rout; extend

furō, ere, uī rage, rave, be frantic

futūrus, a, um FUTURE, destined (to be), impending,
about to be; *see sum*

geminus, a, um twin, double, two

genitor, ōris *m.* begetter, father, sire

gēns, gentis *f.* clan, race, nation, herd

genua, eris *n.* birth, origin, race; descendant; kind,
family

habeō, ēre, uī, itus have, hold; consider

haud not, by no means, not at all

heu alas! ah! ah me!

hīc (*adv.*) here, there, hereupon

hic, haec, hoc this, that; he, she, it

hinc from this place, hence, thence

honōs (**or**), **ōris** *m.* HONOR, glory, reward; offering, sacrifice; charm, grace

hūc to this place, hither, here

ī, ibam, ibō, ire, it, ite *see eō*

idem, eadem, idem same, the same

ignis, is *m.* fire, flame, light, lightning, star; passion, love, fury, wrath

ille, la, lud that (famous); he, she, it

immānis, e huge, monstrous, enormous, mighty, dreadful, cruel, atrocious

imperium, (i)ī *n.* command, power, dominion, rule, sway, mastery, realm(s)

imus, a, um *superl. of īferus*

in in, on, in the case of, among (*abl.*); into, against, until, toward (*acc.*)

infēlix, icis unfortunate, accursed, unhappy, ill-omened, unlucky, wretched

īferus, a, um low, below, underneath

ingēns, entis enormous, mighty, huge

inter between, among, during (*acc.*)

ipse, sa, sum (him, her, it) self; very

īra, ae *f.* wrath, rage, anger, passion

īre *see eō*

is, ea, id this, that; he, she, it

it, īte *see eō*

Ītalia, ae f. Italy

jam now, already, finally, at once

Jovis, ī, em, e *see Juppiter*

jubeō, ere, jussī, jussus command, order, bid, enjoin
(upon), urge

Jūnō, ōnis f. queen of the gods

Juppiter, Jovis m. king of the gods

jussī; jussus, a, um *see jubeo*

lābor, ī, psus slip (by), slide, glide (by), descend; fail;
faint, fall, perish; flow

labōs (or), ōris m. LABOR, hardship, task

lacrima, ae f. tear, compassion

laetus, a, um happy; fertile; fat, sleek

līmen, inis n. threshold, doorway, entrance; abode;
shrine; palace

lītus, oris n. shore, strand, coast, beach

locus, ī m. (pl. locī, loca) place, region; condition,
situation; opportunity

longus, a, um long, wide, distant

lūmen, inis n. light, lamp; eye; life *f.* light, sun, day;
life; glory

magnus, a, um great, large, huge, vast; noble,
illustrious, mighty, important

major, majus *compar. of magnus*

maneō, ere, mānsī, mānsus remain, abide, linger,
stay, (a)wait

manus, ūs *f.* hand; band, troop; deed

mare, is *n.* sea

māter, tris *f.* mother, dam; MATRON

maximus *superl. of magnus*

medius, a, um mid(dle), INTERMEDIATE

mēns, mentis *f.* mind, feeling, intention

meus, a, um my (own), mine

miser, era, erum MISERABLE, unhappy, wretched,
unfortunate, pitiable

mittō, ere, mīsī, missus send, hurl, DISMISS, let go;
end, finish; offer, pay

moenia, ium *n.* walls; city; structures

mōns, montis *m.* MOUNTAIN, height

mors, rtis *f.* death, destruction, ruin

moveō, ēre, mōvī, mōtus move; ponder

multus, a, um much, many, abundant

mūnus, eris *n.* function, duty; gift

nam, namque for; indeed, truly

nātus, ī *m.* son, child, young

nāvis, is *f.* ship, boat, vessel, galley

-ne *sign of a question; whether, or*

nē lest, that not, no, not

neque, nec nor, neither, and not; **neque ... neque**
neither ... nor

nōmen, inis *n.* NAME, fame, renown

nōn not, no

noster, tra, trum our (own), ours

novus, a, um new, young, strange, late

nox, noctis *f.* night, darkness; sleep

nūllus, a, um none, no, no one

nūmen, inis *n.* divinity, divine power (will, favor,
purpose, presence)

nunc (but) now, soon, as it is

Ō O! Oh! Ah!

oculus, i *m.* eye

olle *etc., old forms of ille*

omnis, e all, every, whole, universal

ōra, ae *f.* shore, coast, region, border

ōs, ōris *n.* mouth, face; speech

parēns, entis *m. (f.)* PARENT, ancestor, father, mother

parō (1) PREPARE, make (ready)

pars, rtis *f.* PART, portion, share, side

pater, tris *m.* father, ancestor, sire

patrius, a, um PATERNAL, ancestral, native

pectus, oris *n.* breast, heart., soul

pelagus, ī *n.* sea, flood, waves

per through, by (means of), over among, because of, during (*acc.*)

pēs, pedis *m.* foot; sheet-rope, sheet

petō, ere, ivi (iī), itus seek, attack, aim (at), ask; scan

pius, a, um devoted, loyal, righteous

plūrēs *compar. of multus*

plūrimus *superl. of multus*

plūs *compar. of multus*

poena, ae *f.* PUNISHMENT, PENALTY, satisfaction, revenge, vengeance

pōnō, ere, posui, pos(i)tus put, place (aside); found, establish; bury

portus, ūs *m.* PORT, harbor, haven

possum, posse, potuī be able, can, avail

Priamus, ī *m.* Priam, king of Troy

primus, a, um first, foremost, chief

procul far, at a distance, (from) afar

puer, ī *m.* boy, child; slave

puppis, is *f.* stern; ship, vessel, galley

quaerō, ere, quaesivī, quaesitus seek (in vain), miss, inquire, ask, try

-que and, also, even; **-que ... -que** both ... and

quī, quae, quod who, which, what, that

quis (qua), quid, (quī, quae, quod) who? which? what? why? any, some(one)

quō whither, where(fore), whereby

quondam (at) some time, formerly, ever

referō, ferre, tulī, lātus bear back, restore, carry off;
reproduce, renew, re- call; RELATE, say (re)pay

rēgīna, ae f. queen; *adj.* ROYAL

rēgnum, ī n. royal power, kingdom, REALM, rule, sway,
sovereignty

relinquō, ere, liqui, lictus leave, desert, surrender,
abandon, RELINQUISH

rēmus, ī m. oar

rēs, rei f. thing, affair, matter, deed, fact, fortune;
state, commonwealth

rēx, rēgis m. king; *adj.* ruling, ROYAL

ruō, ere, ī, ru(i)tus fall; rush; sink; plow

sacer, era, crum SACRED, holy, consecrated; accursed;
n. subst. SACRIFICE, holy implement (object);
mystery

sanguis, inis m. blood; race, descendant

saxum, ī n. stone, rock, reef, cliff, crag

sed but, moreover, however

sēdēs, is f. seat; abode, habitation; bottom; tomb,
shrine; place, region

sequor, ī, secūtus follow, attend, pursue, accompany,
seek

servō (1) OBSERVE, watch; PRESERVE, save, guard, keep,
rescue; nurse

sī whether, if (only), in case that

sic thus, so, in this manner

sīdus, eris *n.* star, constellation, meteor; season, weather; heaven

silva, ae f. forest, wood(s), tree(s)

simul at the same time, together; **simul (ac, atque)** as soon as

socius, (i)ī m. ally, comrade, follower

sōlus, a, um alone, only, lonely, **SOLE**

sonmus, ī m. sleep, slumber, dream

stō, āre, stetī, status stand (fast, up); halt; endure; stick (to), remain

sub (from) under, close (to), beneath, (deep) in, after (*acc., abl.*)

subeō, īre, īvī (iī), itus go under, bear; approach, enter; arise (*dat.*)

sublātus, a, um see **tollō**

suī (of) himself, herself, itself, themselves; him, her, it, them

sum, esse, fui, futūrus be, exist

summus *superl. of superus*

super above, beyond, left, in addition, upon, concerning, about (*acc., abl.*)

superus, a, um upper, higher, above; *subst.* god, divinity

suprēmus, a, um *superl. of superus*

surgō, ere, surrēxī, surrēctus raise, (a)rise, spring

up, SURGE

suetulī *see tollō*

suus, a, um his, her, its, their (own)

tālis, e such, of such sort, the following

tandem at length, finally; pray

tantus, a, um so great, so much, so far

tēctum, ī n. roof; house, home, abode

tellūs, ūris f. earth, land, country

tēlum, ī n. weapon; wound, blow

tempus, oris n. time; occasion, crisis

tendō, ere, tetendī, tentus stretch; hasten, strive,
(EX)TEND, aim; tent

teneō, ēre, uī, tus have, hold, restrain

terra, ae f. earth, land, country, soil

Teucus, a, um Teucrian, Trojan

tollō, ere, sustulī, sublātus lift, raise, upheave, stir
up; remove, destroy

tōtus, a, um all, every, whole, full

trahō, ere, trāxī, tractus drag (out), draw (in), lead,
PROTRACT, spend

trīstis, e sad, unhappy, dreary, fatal

Troja, ae f. Troy, a city of Asia Minor

tū, tuī (pl. vōs, vestrum) you

tulī *see ferō*

tum, tunc then, at that time; further

tuus, a, um your(s), your own

Tyrius, a, um Tyrian, Carthaginian

ubi where, when, as soon as

ūllus, a, um any, any one

umbra, ae f. shade, shadow, ghost

umerus, ī m. shoulder

unda, ae f. wave, billow, water, sea

ūnus, a, um one, only, alone, single

urbs, urbis f. city, town

ut(ī) as, when; that, so that; how

vastus, a, um desolate, VAST, enormous

vatēs, is m. (f.) prophet, seer, bard

-ve, vel or, either, even; **vel ... vel** either ... or

velim, velle, vellem see **volo**

vēlum, ī n. cloth, canvas, sail

veniō, īre, vēnī, ventus come, go

ventus, ī m. wind, breeze, blast, air

via, ae f. WAY, road, journey, street

victor, ōris m. VICTOR; *adj.* VICTORIOUS

videō, ēre, vīdī, vīsus see, perceive; *pass.* be seen,
appear, seem (best)

vincō, ere, vīcī, victus conquer, surpass

vir, ī m. (real) man; hero; husband

vīrēs *pl. of vīs*

vīs, vīs f. force, VIOLENCE, energy

vīta, ae f. life, soul, spirit

vix scarcely, feebly, with difficulty

vocō (1) call, name, address, CONVOKE, INVOKE, invite, challenge

volō, velle, voluī will, wish, be willing

volvō, ere, ī, volūtus REVOLVE, (un)roll roll (round, through); undergo

vōx, cis f. VOICE, word, speech, sound